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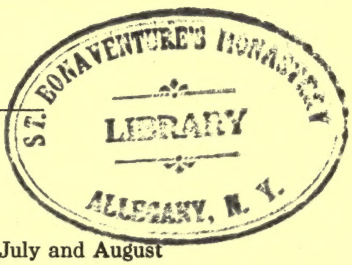

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RELIGIOUS INSTRUCTION IN CATHOLIC SCHOOLS AND COLLEGES

No one will deny that the Church has greater need today than ever of young men and women well grounded in the knowledge and love of their religion. They meet with temptations from all sides, once they are removed from the sheltering influence of school environment, and their faith must be strong and vigorous if it grow not cold in the presence of all the chilling influences with which the world greets it. Nor is it sufficient to say that the religious "atmosphere" of a Catholic college will do more towards instilling and strengthening that faith in the young, than any amount of formal instruction. This atmosphere—so-called—is of great value and can do much in creating a reverential attitude towards matters religious. It will go a long way in instilling what we call the "Catholic sense." But "atmosphere" can never create *knowledge*, and it is knowledge, sound and thorough, that is needed now to meet the attacks of those outside the Church. Further, it is needed not merely to repell attacks, but also to give a reasonable explanation of the teachings and beliefs of our holy faith to sincere inquirers. But the only way knowledge can be acquired is by study, and the question I wish to put is: Are our Catholic high schools, academies and colleges doing all they should in this matter of religious instruction? They are devoting some time to it certainly, and perhaps that time is as much as we can now afford considering the demands of an already crowded curriculum. But in view of the time spent, do we get results? I believe those engaged in teaching this subject or those who come in contact with the product of our Catholic schools after leaving college, will admit that we do not.

If it be granted, then, that we do not get proportionate results

considering the amount of time devoted to the work, it must be true that students do not apply themselves with the same zeal and energy to these studies as they do to others. My own experience has convinced me that this is the case and it can be easily explained. The study of Christian Doctrine is not taken seriously because of the position that study holds in the curriculum. It is not put on a par with the other studies of the student's course and so he does not devote himself to it with the same intensity. He receives no credits for proficiency in the subject and this can not help but lower it in the mind of the ordinary student, who, after all, is more anxious about acquiring *credits* than he is about acquiring *knowledge*. Secondly, failure in application to the study of Christian Doctrine is not, as a rule, a cause for being placed on the delinquent list. Hence it does not bar one from certain privileges and the honor of representing a school in athletics or other forms of student activities.

These two mistakes in conducting our classes in religion can be very easily remedied. The latter by simply establishing the rule that failure in Christian Doctrine means privation of privileges and exclusion from representing the school on athletic teams; the former, by giving credits for work done. If one credit is given for a year's study of a cultural subject like history for a certain number of class periods of a definite length, then surely for the same number of periods of half that length, one-half credit should be given. This is seen as altogether reasonable when we consider that there is no subject more "cultural" than the study of religion. And in doing this we would simply be following in the wake of all sectarian colleges and some non-sectarian, which give Bible study and other branches of the study of religion a dignified place in the curriculum, along with credits for work done. Of course we should not be content to *follow* these colleges, least of all in this matter. Rather we should endeavor to surpass them. But at present in many respects we are very far behind.

One reason, perhaps, why some would hesitate before putting Christian Doctrine on a plane of equality in the curriculum with other subjects is because as studied it is usually narrow in its scope. It confines itself too exclusively to Moral. One would think the object of the course is to make casuists, skilled in hair-splitting distinctions of right and wrong, instead of well-informed

young men and women capable of explaining and defending their religion. And this, too, is one reason why the classes are not more interesting. But all this could be changed by giving proportionate time to such branches as Apologetics, Church History, and Bible Study. This latter especially demands more attention than it is receiving. It is notorious how absolutely ignorant our Catholic young people are of the makeup of the Bible, not to mention its contents. It is all very well for us to answer glibly when approached by Protestants and non-Catholics in general, that the Church shows her love for the Bible by having preserved it through the ages; and that she wants us to read it is evidenced by the fact that she gives indulgences for the same. Since this is true, why do we not read it often and become familiar with it? The shelves of Catholic book stores are crowed with low-priced editions that put it within the reach of all. We do not read it simply because we have not been brought up to it. We have not been *taught* to read it. And the burden of imparting this instruction falls upon the school. Coppens' "Choice Morsels of the Bread of Life" (readings from the Old Testament), would be an admirable little book for that subject, while the New Testament could be read entire. Apart from the religious instruction thus inculcated, the Bible as literature is a subject that the graduates of our Catholic colleges seldom or never have brought to their attention. Steps should be taken to change all this.

Here is another departure which would help make the class in religion interesting as well as instructive. Of late the plan of introducing periodical literature into the classroom has been found to give most gratifying results. It not only arouses interest in "Current Events," but also makes History a living subject. It correlates the present with the past. Thus, the "Partition of Verdun," for a student of Medieval History who has been intelligently following the present war, is no longer a meaningless phrase vaguely connected with the names of the three grandsons of Charlemagne. Rather it is seen as the event which laid the foundations for the two modern world-powers, Germany and France, and at the same time set up the middle section, Lothair's (Ger. Lothringen; Fr. Lorraine), with neither unity of race nor a common language, as the future battleground of all Europe for more than ten centuries. Today we speak of this strip as the "western front." So too, our study of religion should be brought

up to date. There is no better way of doing this than to use as a supplementary text-book in the Christian Doctrine class, the little publication called the *Sunday Visitor*. It is instructive, timely and always interesting, and at 1 cent a copy is within the reach of all. The papers can be passed out after the class on Monday and the different students assigned topics to report on the day following. This will make the class not only enjoyable for all, but it will afford excellent practice in concentration and in "oral composition," at the same time laying up a most valuable fund of information about the doctrines and history of the Church. For example, in this year, the Four Hundredth Anniversary of Luther's revolt, which is going to be so universally celebrated on October 29, what could be more timely or instructive than the articles on the Reformation (so-called) in all its phases running now every Sunday in the *Visitor*?

So much for our Catholic students. What, now, about our non-Catholic? Are we doing anything for them? True, the parents of most would be opposed to anything like making instruction in the Catholic religion obligatory, but there are few surely who would not welcome some kind of training in the elements of Natural Religion, and the principles of Christianity. Whether or not a class should be organized for this purpose would depend entirely on the number and dispositions of the non-Catholic students at each institution, but it is hard to see how anyone could object to a course of Bible reading being insisted upon. And surely, at our larger schools, enough interest could be aroused among the non-Catholic students to attend a series of lectures given every Sunday evening, with discussions following, on the fundamentals of Christianity, Immortality of the Soul, Existence of God, Sin, the Incarnation, Redemption, etc. Then with this as a foundation, little difficulty would be experienced in starting an "inquiry class" among those who would be attracted to the Church. A religious census could be taken up, every non-Catholic approached, the advantages of the course explained to them, all the time having it clearly understood that attendance was entirely optional, but a credit could be gained by so doing. This would no doubt attract many, and interest once aroused, could be easily sustained. *Sunday Visitors* might be passed out after the meeting and this undoubtedly would be the means of dispelling many erroneous views about the Church and her teachings.

Of course all this work in instruction in religion should be supplemented by active efforts to promote the *religious life.* This latter is the end of all our work along this line; the other, only the means, though it is a means we should not neglect. To systematic instruction in religion then, there should be added in class and outside continued exhortations on frequenting the Sacraments. Perhaps this might best be brought about by organizing and fostering Sodalities, Holy Name Societies, or other organizations of a similar nature. But whatever the means, let our purpose be to see to it that the student life in our schools and colleges shall be, in the fullest sense of the word, a *Catholic life.* This can only happen when that life is nourished by the Divine Food. But once it is so nourished, along with an intelligent understanding of the truths of Holy Faith, then we may rest assured that the young people who are "subject" to us, are coming into a closer and closer relationship with their Divine Ideal. And this intimate relationship with Our Lord Himself, will be our guarantee that they, too, are advancing "in wisdom, and age, and grace with God and Men."

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THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

(Continued)

It was during the reigns of Pepin and Charlemagne that the "Scholae Cantorum" became more numerous and flourishing. They were created by royal decree, and had the royal sanction. In 774 Charlemagne had occasion to punish the Lombards for their usurpations, and while in Italy he met many teachers whom he induced to return with him. The sovereign Pontiff then reigning encouraged teachers of letters and of chant to follow him. On his return to France, Charlemagne stationed these teachers in the different parts of his empire, to found schools of letters and of chant. He made it a rule for all the churches of his empire to sing the chant of the Roman Church, and discouraged the use of the Gallican Chant, then so common. The Gregorian or Roman Chant alone was to be taught in the "Scholae Cantorum." We must distinguish between the music which was taught the choristers with their other studies from their very first entrance into the school, and the theory of music which formed part of the "Quadrivium." The one was called "Cantus," the other, "Musica." The teacher of the chant merely gave to the choristers the first note and the modulations that follow, until the choristers were able to repeat them without fault. The great length of time that it took the chant to gain a foothold in France is a proof that the notes were learnt not from written copies but from the voice of the teacher. Although twelve clerics were sent from Rome to Pepin, for the purpose of teaching the chant, Charlemagne found the chant so disfigured that he was obliged to bring others to France in 796. The notation being very crude in his time, they used certain signs to indicate the rise and fall of the voice, but which did not give the pitch of the notes, nor bring out the fine points of detail in the chant. There was nothing to indicate with certitude the value either in time or pitch of the musical intervals. It is evident, then, that to be able to read it, it was necessary to learn the traditional chant in the school and commit it to memory. In the tenth century Armulfus determined to com-

pose the office of St. Ebrulphus. It was necessary that two young monks had to learn the intonations by listening to the rendition by the author. When the chants multiplied, certain methods were invented to help the memory and to shorten the time necessary to learn a certain selection. Hucbald used a series of distinct signs, representing each particular sound, which he placed above the words. Sometimes he placed these signs between lines of different heights. Gerbert taught his pupils the generation of sounds upon the monocord. He taught them to pick chords upon the instrument at the necessary distances, to obtain the different tones of the gamut. Each syllable was surmounted by a letter which corresponded to a division of the monocord, and when a chorister was in doubt, he could easily have recourse to the monocord. In this way a chorister could learn to chant the office without mistake in three or four days, that which formerly took fifteen years to accomplish. Yet the chant did not attain its highest degree of perfection until the monk, Guido of Arezzo, placed the seven notes on four lines.

In the "Scholae Cantorum" the teacher of music was distinct from the teacher of chant, both in the episcopal schools as well as the monasteries. The domain of the former was music, metaphysically considered. He had to explain the relation of music with arithmetic, with the harmony of the stars, with the laws of acoustics. But the true musician had to learn the sounds, their intervals, their proportions, their consonances, their different kinds, their modes and their systems. This knowledge was held in as great esteem in the Middle Ages as among the ancients. The writers of that period class it as one of the four departments of knowledge, without the help of which one cannot arrive at the truth. St. Isidore said that it is as disgraceful to be ignorant of music as it is not to be able to read, for without it, no knowledge is perfect. Endowed with an imagination craving for revery, and the wonderful, the people of the Middle Ages applied themselves with eagerness to a study which opened up to them a vast mystical horizon. They surveyed the harmony which resulted from order of the world, the movement of the seasons, and that which presides over the parts of the soul with the body. They considered the learning of music and the chant as the

completion of the study of grammar and of rhetoric. From it the literateur could place in order his periods in a cadence, the orator could gauge the tone of his voice to the different parts of his discourse.

Under the head of chant was included the lyre, the lute and the organ. The organ was especially consecrated to the liturgic chant. Although Plain Chant was composed for the voice alone, and was sung without the accompaniment of any instrument, yet with the development of harmony we find it accompanied first by the monocord, or lyre, and later by the organ. We find this in the very early "Scholae Cantorum" of the first part of the Middle Ages. It became a great help in the spread of the chant, as many difficulties in rendering the chant properly were overcome by a judicious and well-appointed accompaniment on the organ. The organ then became one of the branches of study in the "maitrise," along with the chant, and the two have been considered almost inseparable since. But Plain Chant, as it was composed, did not presuppose the accompaniment of any instrument for it antedates harmony properly so-called.

It was then, during the reign of Charlemagne, that the "Schola Cantorum" became an established institution in Europe. His activity was most intelligent and comprehensive. Being himself educated along those lines, he made every effort to enforce the wishes of the Church in providing music suitable for her services. For this purpose he commanded the institution of song schools throughout his empire. He sent members of his own chapel to Rome, that they might learn at the fountain head the Church Chant. He requested the Pope to allow two of his chanters to come to France. Theodore and Benedict were sent, the former founding the school at Metz, the latter, the school at St. Gall. It is to these monks that we owe the manuscripts that have been such an aid in the restoration of the chant. Charlemagne ordered the bishops to establish "Scholae Cantorum" in places where they were needed, while he himself supported those at Metz, Paris, Soissons, Orleans, Tours, Lyons, and St. Gall. In these schools, by imperial command, were instructed the nobles and the common people, in grammar, music and arithmetic, and the young boys were taught the chant, especially how to sign the Psalms. These

commands of the Emperor were carefully carried out, especially with regard to music, as we see from the large and flourishing "Scholae Cantorum" of that time. It was during his reign that liturgical music flourished as it had never flourished before. We today derive all our knowledge of the chant from the schools of his time.

One of the principal schools of the empire, if not the principal one, was that of St. Gall, founded before the reign of Charlemagne, at the beginning of the eighth century. Othmar, the first abbot, is credited with having founded the "Schola Cantorum" of St. Gall with the influence of Pepin. It was from here that many of the other "Scholae Cantorum" were founded. In the famous schools of St. Gall, arts, letters, sciences and music were taught. It is from this renowned institution of learning that we have some of the most famous and authentic manuscripts of the chant extant. The early abbots undertook the copying of manuscripts at a very early date, and it is due to the monks of St. Gall, more than to any other cause, that we are able to have anything like an authentic reproduction of the chants of St. Gregory. This institution produced many celebrated scholars, among whom we have the three Notkers, Eckhard, and Hartker. Until the thirteenth century it maintained its place in the front rank of monastic establishments and schools. Charlemagne considered the school of St. Gall the greatest in his empire during his reign. Often he was personally present in the "Schola Cantorum," and assisted the professors in their teaching work. This showed his great love for the chant and his eagerness to have its knowledge spread among his people. From the thirteenth century, owing to various causes, the school of St. Gall began to decline. But other monasteries took up the work begun by St. Gall and preserved the priceless heritage of the chant for future generations.

We have seen that at first the "Maitrise" was a twofold institution, but that gradually it became a song school, or "Schola Cantorum" and that the teachers of grammar became the administrators. This title shows the universal character of their authority. The Cathedral, or Monastic Chapters, allowed them to take, or gave to them aids, with whom they shared according to their good pleasure the teaching of letters and of the

chant. By reason of that authority, they selected their aids with care from among the best clerics. The management of the finances committed to them, their authority over the instructors under them, showed the very important position they occupied. But soon a great change came over the management of the schools. The government of the "Maitrise" was greatly modified in time, and the power and prestige of the teacher of grammar was transferred to the teacher of music.

This preponderance of authority of the teacher of grammar, which meant only greater prominence in the "Maitrise" of the literary element over the musical element, was the cause of the growing prestige given to grammatical studies at that time. Little by little the "Maitrise" extended its program of studies, thus throwing open its doors to all classes. The great number of outsiders then admitted showed a disposition to take up the study of music rather than that of grammar or literature, and it is for this reason, more than any other, that the prestige of the teacher of grammar began to wane. Thus the literary character of the "Maitrise" gradually disappeared, and it took on more and more the character of a "Schola Cantorum." The teachers of literature and grammar found their pupils becoming less and less in numbers, and themselves no more the leaders of the "Maitrise." It was now in the hands of the teachers of music. Another reason for the loss of prestige of grammar and literature in the "Maitrise" was the fact that to have fresh, pliable voices, the teacher of music made a choice of the choristers when they were very young. On entering they were hardly able to read or to write. Thus the "Maitrise" became a school for very young boys, whose studies were of a primary nature, and the greater part of whose time was taken up in the practice and the study of the chant.

The musical studies of the "Maitrise" comprised the chant, musical composition, and some instruments, notably the organ. The teachers had to instruct not only in the chant, but also in the texts of the psalms and the Lessons of Matins. They obliged the choristers to recite from memory the whole psalter, and to learn the Lessons of Matins so that they could chant them in the twilight without the aid of artificial light. The

correct chanting of the office was their greatest care. Mistakes were punished very severely and the ear of the teacher was ever on the alert to detect the least flaw or error in the rendition of the Lessons. The instruction, therefore, was of a very refined character. The choristers were all trained in correct voice production in view of a good execution of the chant. They were accepted and retained only if God had given them a good singing voice. If they had the misfortune to lose it, or if they were unable to train it, they had to leave the "Maitrise." If their voice changed naturally, they were kept until it was definitely formed. During the time of change of voice they were made to study instrumental music and composition. But whatever their aptitude was, all were compelled to take part in the chant exercises. The chant classes were held in the evening, because that part of the day was free from other duties. The Chapter was very exact with the teachers on this point. The literary and musical studies, notwithstanding their importance, were not the supreme end of the "Maitrise." It formed some artists and scholars, but above all, it formed choristers for the chanting of the Office, capable of rendering the chant properly, and of taking part in the ceremonies according to their age. They were trained for the religious exercises of the Cathedral, in which they took a most prominent part. Not only were they required to take part in the Offices of the great feasts, Sundays and ordinary days, but also in the greater part of the minor offices and services. Divine services each day demanded their presence several times.

The life of the choristers, or "enfants," as they were called, in the different "Maitrises," was much the same. They rose at 4 o'clock in the morning in summer and a little later in winter, for Matins. They had their studies to prepare between the offices. After the mass they were instructed in the Martyrology, Latin and catechism. The evening was devoted to the study of Plain Chant and instrumental music. The choristers prepared themselves by constant repetitions of the motetts and masses that they were to sing. All had to be sung from memory, and, at first, all was learned from the execution by one of the teachers. The Lessons of Matins and the ceremonies of the following day were all learned to perfection the evening before. The teacher of music was, until a late century, responsible for

the instruction and for the discipline. He had to instruct in Christian Doctrine each day of the week, besides being master of the discipline of the house, and leading the choristers in the singing of the Divine Office. In his absence the teacher of grammar replaced him. All the teachers were compelled to live at the "Maitrise" and share the common life led by the choristers. They were never to allow the choristers alone, at study, in the choir, or at exercises of piety.

The "Schola Cantorum" at Rome, founded by Gregory the Great, ceased to exist at the time of the great Western schism, when the papal court moved to Avignon. But its ideals and its methods lived after it. As we have already learned, members of this "Song School" went out to other nations and founded the large and influential "Scholae Cantorum" of later centuries. Not only on the Continent did they spread a love for the study and practice of the Church Chant, but men were sent by Gregory himself with St. Augustine to England to found similar schools there. But of all the medieval "Song Schools," St. Gall produced not only the greatest number of real composers, but the most significant and lasting new musical forms. No greater service could have been performed by this celebrated school than the widespread diffusion of its musical ideals. As a result, choral music became universally practiced, and although the polyphonic or many-voiced music of the sixteenth century temporarily overshadowed and almost annihilated it, yet the forms of choral singing, originated by the "Schola Cantorum," survived and proved a means of stimulating the study of the new art of polyphony. Another great benefit of the "Schola Cantorum" to the modern world is the transmission of a wealth of ancient music to posterity before the invention of an adequate system of notation or of the art of printing. The manuscripts of the early centuries found today in libraries and monasteries are the wonder of the musical world. This rich legacy could not be lost. A movement started some fifty years ago was destined to restore the ancient chant to its pristine glory and purity. This movement has had considerable influence upon our modern music. It is to the Benedictines of Solesmes Abbey, under the Abbot Gueranger, that we owe a debt of deep gratitude in bringing to the attention of the musical world these ancient manuscripts,

studying and interpreting them, thus restoring to us the whole body of ancient ecclesiastical music. One name stands out most prominently in this work today, and that is the name of Dom. Mocquereau, the grand old man of Gregorian Chant, the humble religious of St. Benedict. To him more than to any one else can all true lovers of Plain Chant be forever thankful for having given to the world an intelligent interpretation of the sublime music of the Church, so that from being something that was abhorred and detested, it is now considered by all true musicians, and lovers of the beautiful, as a style of music whose sublimity, holiness and purity cannot be approached by the best compositions of the modern or ancient world. To the Benedictines of Solesmes and to Dom. Mocquereau, in particular, can be ascribed the restoration of that music that alone is worthy of the grand liturgical services of our Church, the music taught and practiced and fostered by the great "Schola Cantorum" of past ages.

(*The End.*)

F. Jos. Kelly.

PESTALOZZI'S ANSCHAUUNG IN THEORY AND PRACTICE[1]

INTERPRETATIONS OF ANSCHAUUNG

Etymologically the word "Anschauung" is derived from the verb "schauen," which expresses a subjective activity, however, not only as a seeing but as an absorption in the thing. The preposition "an" denotes that the looking (schauen) gves the thing objectivity.

To render the word Anschauung clear and definite, careful distinction must be made between Anschauung and the closely related terms: sensation (Empfindung), perception (Wahrnehmung) and imagination (Vorstellung).

Sensation as the primitive form of conscious life is the first and fundamental condition for every perception. Although aroused by, and dependent upon, external agencies, sensation is subjective in nature. The localization or projection of the sensation or a cluster of sensations to an external object constitutes a perception. But a single perception does not constitute an Anschauung. It is rather a synthesis of many sensations or perceptions. A perfect Anschauung consists, first, in the perception of the thing as a whole, then in the analysis of every detail of the thing, and lastly, in the combination of all these perceptions into a unity, namely, the object perceived. It includes comparison and judgment. Anschauung is also closely related to imagination, which is the process of calling up the mental image obtained through Anchauung.

From this separation of the terms it is evident that in considering Anschauung from a psychological standpoint it may be placed in the same category with sensation, perception and imagination.

Pedagogy, taking a broader view of Anschauung than psychology, speaks of an aesthetical, a moral and a religious Anschauung.[2]

Psychologically, Anschauung furnishes the material for clear

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[1] By Sister Mary Rosalia Alt, A.B., of the Sisters of the Most Precious Blood, Maria Stein, Ohio. A Dissertation Submitted to the Catholic Sisters College of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree Master of Arts.

[2] Rein, *Encyklopädisches Handbuch der Pädagogik*, I, 202, Langensalza, 1907.

and definite ideas; pedagogically, it is the foundation of all knowledge.

Pestalozzi gave the word Anschauung a still wider signification, extending it to include also a mathematical and a social Anshauung. Furthermore, he applied it to our feelings (innere Anschauung). He would have it embrace all that is implied in learning by experience.[3]

The idea of Anschauung was not clear to Pestalozzi himself, but as it developed in his own mind he included more and more in the term. This accounts for his seeming inconsistency and justifies us in rendering the term seeing, sense-impression, observation, intuition, experience and sense-perception.

I shall endeavor to show that Pestalozzi meant Anschauung to be understood as embracing each of these.

Although nothing was further from Pestalozzi's intention than to limit Anschauung to a mere sentient activity, nevertheless, Anschauung, considered in itself as opposed to the art of Anschauung, meant for him "nothing but the presence of the external object before the senses which arouses a consciousness of the impression made by it"[4]—in other words, a mere seeing.

At Stanz, the place of his early experiments, Pestalozzi found Anschauung to be the essential principle on which to base his method, but at this time implied by the term no more than a seeing. In stating the results of his experiment with these children, he writes: "I saw in this combination of unschooled ignorance a power of seeing (Anschauung) and a consciousness of the known and seen."[5]

Again, in interpreting the word Anschauung in Pestalozzi's comparison of the freedom of the child in his enjoyment of nature with the restrictions of a school life which confine him to the Anschauung of inattractive, monotonous letters,[6] we must regard such a superficial Anschauung as a sensation rather than a perception, hence a seeing.

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[3] Green, Life and Work of Pestalozzi, 131. Baltimore, 1912.

[4] Letter X, Seyffarth, *Pestalozzi's sämtliche Werke*, IX, 121. Liegnitz, 1901. "Nichts anderes, als das blosse vor den Sinnen stehen der aussern Gegenstände und die blosse Regemachung des Bewusstseins ihres Eindrucks."

[5] Letter I, Seyffarth, "How Gertrude Teaches Her Children," IX, 23. "Ich sah in dieser Mischung der unverschuldeten Unwissenheit eine Kraft der Anschauung und ein festes Bewusstsein des Anerkannten und Gesehenen."

[6] Cf. Morf, *Zur Biographie Pestalozzi's*, II, 12. Winterthur, 1868.

In contrast to these interpretations Rein considers Anschauung as the power of seeing equivalent to the highest mental activity. In his "Handbuch der Pädagogik" we find, "Sensation is the lowest, perception a higher, and Anschauung the highest form of seeing."[7]

Sense-impression does not adequately translate Anschauung, although it seems that Pestalozzi in his early use of the term made it equivalent to sense-impression. Thus, in "How Gertrude Teaches Her Children" he emphasizes the importance of founding popular instruction on psychological grounds and laying true knowledge gained by sense-impression (Anschauung) at its foundation.[8] Later, in Letter XIII, as well as in the "Swansong," he discriminates between Anschauung and sense-impression, using "sinnliche-Eindrücke"[9] and "Anschauungs-eindrücke"[10] for sense-impressions. In the expression taken from "How Gertrude Teaches Her Children," "the mechanism of nature's march from confused sense impressions to definite ideas," sense-impression is Green's translation for Anschauung.[11]

The term sense-impression as an equivalent of Anschauung is defective in two ways, for, first, there may be an Anschauung beyond the range of the senses, and, second, there is in an Anschauung an active as well as a passive element, and this the word sense-impression does not convey. The active part is better brought out by the word observation which, rightly understood, comes near to Anschauung in a limited field of mind activity.

Some writers have adopted the word intuition, that is, a spontaneous action of human intelligence whereby the mind seizes a reality without effort. But intuition does not express the idea satisfactorily, for Anschauung does not mean the mere acceptance of an inner revelation, nor does intuition imply the presence of the object before the senses with the same strictness that Anschauung does as understood by Pestalozzi. The word "intuition" is used by Pestalozzi, but not as an equivalent for Anschauung. He says, in Letter I: "I lived

[7] Rein, I, 199.
[8] Cf. Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 23.
[9] Seyffarth, *Ibid.*, 152.
[10] Seyffarth, *Schwanengesang*, XII, 354.
[11] Green, 127.

solely upon my convictions that were the result of countless, though, for the most part forgotten intuitions."[12]

Sometimes, however, as in the Stanz Letter, Anschauung is taken by Pestalozzi as a synonym for experience. Thus it is evident that not only all that is required for gaining a sensory acquaintance with things, but even much of what is implied in the phrase "learning by experience" is covered by the word Anschauung.[13] The principle, "life educates," on which Pestalozzi so frequently insists in the "Swansong," shows this dependence of knowledge on the range of personal experience. The child's circle of experience (Anschauungskreis) determines not only the starting point but the horizon of his thought.[14]

It is obvious from the preceding investigation that each of the given terms when limited to its exact meaning is included in the word Anschauung, yet none of them indicates its widest application. The English language has no exact equivalent for Anschauung. Sense-perception comes nearer to expressing the full meaning of Anschauung than any of the previously suggested terms, for Pestalozzi bases his Anschauung on the perception of form. He insists that the foundation of all knowledge consists in representing clearly to the senses, sensible objects, so that they can be apprehended easily. For it is certain, he continues, that there is nothing in the understanding which has not been previously in the senses. However, it is evident that the senses alone cannot furnish knowledge. Even the simplest perceptive act of mature life, according to Herbart, involves intellectual activity.[15] This approaches Pestalozzi's idea of Anschauung.

Anschauung, even the most sensuous, is development from within, not mere receptivity. It is concerned not only with perceptions but with apperceptions, associations and reproductions. Thought and imagination are active to a greater or less extent. According to Pestalozzi, Anschauung is the highest form of sense-perception and stands at the threshold of the higher intellectual life. It furnishes the material for

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[12] Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 28. "Ich lebte nur in Ueberzeugungen, welche Resultate unermesslicher, aber meistens vergessener Intuitionen waren."

[13] Cf. Green, 131.

[14] Cf. Seyffarth, XII, 391.

[15] Cf. Eckoff, "Herbart's A B C of Sense-Perception," 142.

thought activity. The ideas grow out of the Anschauung. The whole range of ideas of an educated person rest son the broad basis of Anschauung.[16]

This is Pestalozzi's view of Anschauung, and the importance he attached to it justifies the statement that he gave a higher place to Anschauung than to sense-perception.

DEVELOPMENT OF ANSCHAUUNG

Anschauung undergoes development when the mind by its own activity improves the perception of the object until by prolonged, attentive vision the image produced by the Anschauung corresponds to the object in every detail.

That Pestalozzi considered Anschauung subject to change is evident from his writings, for in his "Idea of Elementary Education" he speaks of leading the child from the first awakening of consciousness, when the Anschauung is still vague, to a clear perception of the object.[17] Again, in his "Weekly for Human Development," he gives directions for acquiring clear and definite Anschauung.[18] Moreover, in "How Gertrude Teaches Her Children" the idea of a change from vague to definite Anschauung is brought out even more forcibly.[19]

From these statements it is evident that there must be a transition from a crude to a perfect Anschauung and that consequently the Anschauung is capable of development.

Crude Anschauung takes place on the presentation of the object to the open eye. The mind subject to the power of nature then perceives the object. Strictly speaking, only color is perceived; but color determines the boundary of the object, hence attention to form is the first step in the development of Anschauung. Anschauung without this attention is crude not because it represents the object incorrectly at the moment of vision but because it leaves only a wavering, dissolving image in the mind.[20] The resulting inability to identify the object or to distinguish it from another of a similar kind shows that the Anschauung is still imperfect.[21]

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[16] Cf. Rein, I, 202.
[17] Seyffarth, X, 208.
[18] Cf. Seyffarth, X, 146.
[19] Cf. Letter VI, Seyffarth, IX, 78.
[20] Cf. Herbart, *Pädagogische Schriften*, II, 89.
[21] Cf. Seyffarth, *Das ABC der mathematischen Anschauung*, X, 148.

But Pestalozzi argued that number, form and name are the starting points for the development of the Anschauung,[22] hence in his opinion, as soon as the mind is aware of the primary qualities, namely, the unity and the form of the object, that is, when the mind perceives the object as a whole, the Anschauung becomes distinct. The name is an arbitrary symbol and serves to secure the idea and to bring it back into consciousness at any future time.[23]

The next step is an analysis of the object in which the attention is directed toward the remaining sensory qualities. The analysis must proceed in a definite order and sequence from some one prominent characteristic of the object to the minor qualities. The more senses brought into play in the observation of the object and the more intense the interest, the more accurate will be the perception.[24] Such an Anschauung results in a clear representation of the object. The mental image now conforms to the object in every detail, consequently the Anschauung is mature.[25]

Comparison and judgment, although active in the process, add nothing to the content of the Anschauung. They clarify and deepen, but cannot add to what has been learned through the senses.

Reproduction is also essential in the development of Anschauung, for without the ability to reproduce the image previously acquired by Anschauung, development would be impossible. Repeated reproductions, however, increase the clearness of the Anschauung.

Neither can the Anschauung be developed if each perception remains isolated in the mind, hence we find that Pestalozzi included in the development of Anschauung the process of association, for in "How Gertrude Teaches Her Children" he speaks of putting together in imagination those images that resemble or are related to each other.[26]

The final process in the development of Anschauung is that of apperception. To this Pestalozzi refers in "How Gertrude Teaches Her Children" when he says that the separate sense-perceptions must be brought into connection with the whole

[22] Cf. Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.
[23] Cf. Letter VI, Seffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.
[24] Cf. Letter V, *ibid.*, 71.
[25] Cf. Herbart, *Pädagogische Schriften*, II, 90.
[26] Cf. Letter VI, Seyffarth, IX, 74.

cycle of our previous knowledge.[27] Each new Anschauung is brought into relation with, and assimilated by, the old, thereby increasing the content of the Anschauung. Apperception interprets and elaborates the new Anschauung in the light of that already in the mind, consequently apperception corrects, enriches, reinforces, and transforms the whole series of images to clear and definite Anschauung, which in turn forms the basis for clear and definite ideas.

Pestalozzi's idea of Anschauung as the basis of his elementary method is the final outcome of a process of development.

It was evident to Pestalozzi that the acquisition of one-sided letter knowledge, which was largely the practice of his time, could not be a natural means for developing the inner inherent powers of the child.[28] The word Anschauung suggested to him the subjective character which the development of those powers must take; or as Rein expresses it: "Und eben diese Verinnerlichung der Bildung bezeichnet ihm das Wort Anschauung."[29]

Pestalozzi's statement: "The idea of Anschauung as the foundation for the development of the power of speech was essentially mine,"[30] places beyond doubt that the germinal idea of Anschauung which was to develop in his system was his own from the start. In his early pedagogical career Pestalozzi's attempt to bring the method of learning a foreign language into conformity with the natural method of learning the mother tongue confirmed him in his belief that all instruction must proceed from Anschauung.[31]

Despite the fact that Pestalozzi's experiment at Stanz was imperfect, it had a twofold significance. First, it made clear to him the fundamental principle that the impulse to development lies within.[32] On this he says in "How Gertrude Teaches Her Children:" "Their tone was not that of learners,

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[27] *Ibid.*, 75.
[28] Cf. Letter I, *Wie Gertrud ihre Kinder lehrt*, IX, 23.
[29] Rein, VI, 685.
[30] Seyffarth, *Schwanengesang*, XII, 338, "Die Idee der Anschauung lag durchaus wesentlich in mir als Fundament der Entfaltung der menschlichen Sprachkraft."
[31] Cf. Seyffarth, *Schwanengesang*, XII, 338.
[32] Cf. Rein, VI, 685.

it was the tone of unknown powers awakened from sleep."[33] In the second place, it convinced him that there is a power of Anschauung, and, furthermore, that there is a possibility of bringing this energy into activity by a systematically arranged art of Anschauung.[34]

At first his principle found only a partial application as the basis for mathematics.[35] This over-emphasis in one field of work diverted attention from the possibility of applying Anschauung as the foundation for the entire elementary system of education. Although the results of his work at Stanz had convinced Pestalozzi that such a course was possible, unfavorable conditions at Burgdorf prevented, in the beginning, the adoption of his method of Anschauung to the extent he had intended.

Moreover, it was not clear to Pestalozzi himself at this period just what his method of Anschauung should comprise.[36] However, his ideas took more definite shape as he proceeded and observed closely the effect of his work on the development of the child's faculties. With this in view, he experimented daily, even at the expense of the children's welfare.[37]

New light was thrown on the subject when a child suggested to Krüsi the examination of the object itself instead of the picture.[38] The matter was referred to Pestalozzi, who recognized the correctness of the idea. This incident brought him nearer to the real Anschauung of nature.[39] Next, simple descriptions followed the Anschauung. By substituting lines and angles for letters, he made another advance.[40] Each step contributed something toward clarifying the idea of Anschauung in the mind of Petalozzi. The importance of his experiments lay not in these minor details, but in the fact that Pestalozzi was thereby getting a firmer hold on the underlying principles. He now saw how important it is for the child to take the attitude of an investigator and thus make his education the result of his

[33] Letter I, Seyffarth, IX, 22.
[34] Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 470.
[35] Cf. Seyffarth, *Schwanengesang*, XII, 338.
[36] Cf. Rein, VI, 685.
[37] Cf. Green, 256.
[38] Cf. Seyffarth, *Der naturliche Schulmeister*, IX, 356.
[39] *Ibid.*, 357.
[40] Cf. Rein, VI, 685.

own efforts.[41] To this Pestalozzi refers in his oft-repeated phrase, "das Psychologisieren des Unterrichts."

Great stress was laid upon the sequence of the Anschauungen.[42] To secure this end, Pestalozzi arranged the exercises so that each matured and perfected Anschauung in the mind of the child forms the basis for the next. Each new Anschauung is conditioned by, and its comprehension follows psychologically upon, the comprehension of the old Anschauung.[43] Upon this principle he insisted from the beginning, as is evident from his statement in "How Gertrude Teaches Her Children:" "This led me to realize the high degree of inner power to be obtained by perfecting the first beginnings."[44] Then his feelings and the immediate success of his efforts guided him; now he has found the underlying principle.

He emphasizes the point that his method of Anschauung in its application to mathematics and to every other subject in the curriculum places the Anschauung in the given subject as a link between the inner faculties of the child and each step in their development.[45] According to his own statement, this sequence of all Anschauungen, the action of one upon the other, thereby promoting the development of the powers, is the whole secret of his method. Herein lies the "mechanism" or "organism" of Pestalozzi's method.[46]

Evidently at this time his elementary method, or his method of Anschauung, is still inadequate for a perfect education. In the "Denkschrift" of 1802 Pestalozzi admits that at this time he knows neither the name of his method nor what the extent of it is to be. He knows it only in fragments.[47] Whether or not he considered it complete when he wrote the "Gessner Letters" is not quite clear. Although he says in this connection that he had exhausted all means for development on the intellectual side, and believed the organism of his method of Anschauung complete, yet he points to the fact that its practical application

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[41] Cf. Rein, VI, 686.
[42] Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.
[43] *Ibid.*
[44] Letter I, Seyffarth, IX, 22.
[45] Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.
[46] Cf. *Ibid.*
[47] Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 469.

soon convinced him that the action of the Anschauung on the faculties of the mind has a much wider scope than is demanded for intellectual development.[48]

Sensuality checks, to a greater or less extent, the interaction ("das Ineinandergreifen")[49] of the powers. Consequently the means for intellectual development depend for their successful operation upon the integrity of the moral powers.[50]

Conditions at Burgdorf brought this truth home to Pestalozzi. His own observation convinced him that the innocent child is able to grasp the Anschauung of number relations with an astonishing facility of which the corrupted child is utterly incapable.[51]

But why should the Anschauung of number relations presuppose unimpaired energies? Why this mutual harmony between the intellectual and moral powers? Here was a new problem, and Pestalozzi's solution of it extended the scope of his theory of Anschauung to the development of the moral powers. He was at length able to account for this close relationship in their development. From the fact that they are faculties of the same mind, he concluded that they are dependent upon the same means, viz.: the Anschauung for their development.[52]

In his "Theory for Human Development" Pestalozzi sets forth this mutual relationship.[53] At the same time he brings the moral element into close touch with the religious. There he delineates in strong terms the wholesome effect of religion and morality upon the development of all the innate faculties.[54] Sensuality, on the other hand, with all its resulting evils, instead of quickening to activity, cripples the moral power in its development and exerts a similar influence upon the intellectual faculty.

Pestalozzi inferred that to secure the free operation of the moral and intellectual faculties a proper balance between them

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[48] Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 583.
[49] *Ibid.*
[50] *Ibid.*
[51] *Ibid.*
[52] *Ibid.*
[53] Cf. Seyffarth, IX, 330.
[54] *Ibid.*, 327.

must be maintained. The stronghold of both is the power of imagination.[55] It was a question then of finding some means that would wholly absorb the imagination. Conscious of the effects of the Anschauung of number relations on the mind of the child, Pestalozzi found in it that powerful means.[56] In criticising his theory of Anschauung on this point, it must be borne in mind that he used mathematics only as a means to an end.

Number, form and language are considered by Pestalozzi the elements on which all knowledge rests.[57] The discovery of these elements was the decisive step towards the realization of a firm basis for his method of Anschauung.[58] For Pestalozzi, number, form and language "concern the very origin of knowing"[59] number and form having a synthetical, the word an analytical function.[60]

Pestalozzi encountered considerable difficulty in the selection of these elements, and at first was unable to give a satisfactory reason for his choice. Finally he accounted for it on the ground that number and form are more fundamental than any other sensory data, because they are common to all objects; consequently these qualities must be primary. It is for this reason they strike us at the first moment and enable us to distinguish one object from another.[61]

No doubt the fact that Pestalozzi tried to solve the problem of teaching arithmetic, writing and reading by resolving them into their elements explains why he fixed his attention on number, form and language.[62]

The fact that he does not express definitely the meaning he attaches to number and form is the source of difficulty in understanding his theory of Anschauung. He uses the same term number to express psychical and arithmetical unity,[63] or, rather, he gives both number and form a twofold signification, namely, the abstract idea of number and form as used in the act of

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[55] Cf. Seyffarth, *Anschauungslehre der Zahlenverhältnisse*, IX, 584.
[56] Cf. Seyffarth, *Anschauungslehre der Massverhältnisse*, IX, 566.
[57] Cf. Letter VI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 76.
[58] Cf. Rein, VI, 687.
[59] Green, 125.
[60] Cf. Rein, 690.
[61] Cf. Letter VI, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 77.
[62] Cf. Green, 165.
[63] Cf. *Ibid.*, 164.

Anschauung and the artificial representation of number and form as used in teaching[64]

Rein overcomes the difficulty by supplying the appropriate terms. He distinguishes between "pure" Anschauung, which is invariable, and "empirical" Anschauung, which varies according to circumstances with the external stimuli. The one implies a purely psychical process; the other includes also the practical application.[65]

It is evident that this was Pestalozzi's view, although he does not state it explicitly. In his "Wesen und Zweck der Methode" he treats of empirical Anschauung.[66] In "How Gertrude Teaches Her Children" the distinction between pure and empirical Anschauung is brought out clearly for the first time. Thereby his method is put on a firm basis.[67]

In the latter he refers to this pure Anschauung when he says: "The primary generalizations of number and form must be early and familiarly brought to the child, not only as inherent characteristics of special things, but as abstract generalizations." The ideas of roundness and squareness as a unity, as a pure abstraction, must be impressed upon the mind of the child.[68] Then out of these ideas of roundness and squareness all spatial forms must be built up mentally,[69] just as words are built up out of the elementary sounds, symbolized by the letters of the alphabet.[70] Similarity in the processes probably suggested an ABC of Anschauung.[71]

In working out his theory of Anschauung, Pestalozzi insisted upon the fundamental truth that nature gives no lines.[72] Every number, every line, every measurement is an intellectual process, even in the first stages of the development of Anschauung; in other words, the object has no spatial qualities until the mind gives them to it.[73] Neither is number in the object

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[64] Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 97.
[65] Cf. Rein, IV, 687.
[66] Cf. Seyffarth, VIII, 469.
[67] Cf. Rein, VI, 687.
[68] Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 86.
[69] Cf. Rein, VI, 687. This process Rein accurately terms "hindschauende Gestaltung."
[70] *Ibid.*, 688.
[71] Cf. Letter I, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 27.
[72] Cf. Letter III, *Ibid.*, 61.
[73] Cf. Rein, VI, 687.

itself; it is an expression of the immediate function of thought, even in the Anschauung of the object.[74] Thus gradually Pestalozzi was brought nearer to an understanding of the inner connection between number and form. Since the mind comprehends number only in connection with form, his method, in harmony with the nature of the mind, must unite form and number relations. To secure this end he gave them the same basis, Anschauung.[75]

Geometry, the science of spatial relations, was therewith recognized as an adequate means of developing methodically the elements of spatial Anschauung. However, Pestalozzi was not interested in pure form only in its application to geometry, but because the empirical forms of sensory objects can be comprehended methodically through pure form alone.[76]

Pestalozzi refers to the empirical Anschauung when he says: "From the Anschauung of form arises the art of measuring. This, however, rests immediately on the art of Anschauung [empirical], which must be differentiated from the simple power of gaining knowledge as well as from simple Anschauung[77] [pure]." But the art of measuring presupposes an ABC of Anschauung. The latter he sought to supply. To this end he devised his ABC of Anschauung of or of measure-form, which he based on the square and the right angle.[78]

Herbart took up Pestalozzi's original idea of an ABC of Anschauung and attempted to give it a more satisfactory basis by substituting the triangle for the square.[79] Willman, on the other hand, justifies Pestalozzi in his choice of the square and the right angle, since the extension of space points to these figures.[80] Rein is of the same opinion, and says the square is more fundamental and at the same time more natural than the triangle.[81]

So much importance was attached to this ABC of Ansch-

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[74] *Ibid.*, 691.
[75] Cf. Morf, II, 148.
[76] Cf. Rein, VI, 688.
[77] Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 98.
[78] Cf. *Ibid.*, 100.
[79] Cf. Herbart, "ABC of Sense Perception." New York, 1896. VIII.
[80] Cf. Willman Otto, *Didaktik als Bildungslehre*, II, 285. Braunschweig, 1888.
[81] Cf. Rein, VI, 690.

auung by Pestalozzi that he regarded the want of such a method of instruction about form a defect, not only in the structure of human knowledge, but *the* defect in the foundation of all knowledge.[82] Evidently such an assumption seems to be an exaggeration, and Pestalozzi himself was not able to make good his claim. The great merit of his work does not lie in his discovery of an ABC of Anschauung, but rather in the fact that he thereby arrived at the origin of all knowing.[83]

There can be no doubt that Pestalozzi did not confine his theory to a mere sensory Anschauung. On this point he speaks definitely at the beginning of Letter XI: "There is a higher course possible, a course of pure reason. . . . It is possible to separate Anschauung itself from the uncertainty of its origin in mere sensation and to make it the work of my reason." Pestalozzi says Anschauung is the *work,* not the instrument, of reason.[84]

According to this view, his aim was not merely to aid the weakness of the child mind by means of Anschauung, an opinion which is often, though wrongly, held, but rather to bring Anschauung and judgment, sense-mechanism and the course of pure reason into harmony with each other.[85] Consequently, his method is not a collection of many isolated truths, but the expression of one, undivided truth.[86] This explains his reason for saying there is only one method of instruction, namely, that method which rests on the eternal laws of nature. He does not maintain that he has given a complete or a perfect exposition of this method, but that any method not in conformity with the natural means for developing the mind is essentially wrong.[87]

"You yourself are the center of your Anschauung,"[88] is perhaps the most significant phrase in his theory, and the one brought out clearly in "How Gertrude Teaches Her Children." However, in the "Book for Mothers" he misconstrues the mean-

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[82] Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder Lehrt,* IX, 100.
[83] Cf. Rein, VI, 690.
[84] Letter XI, Seyffarth, *Wie Gertrud ihre Kinder lehrt,* IX, 134.
[85] Cf. *Ibid.*
[86] Cf. Rein, VI, 692.
[87] Cf. De Guimps, *"Pestalozzi, His Life and Work,"* 284. New York, 1909.
[88] Cf. Letter VI, Seyffarth, IX, 75.

ing he originally put into it. Here he makes the child the object instead of the center of his Anschauung.[89] It is true that this was done at the suggestion of Krüsi. Nevertheless, it received Pestalozzi's approbation,[90] and he defended it strongly against those who called his attention to this misinterpretation. The position taken by Pestalozzi on this point is another proof of his inconsistency, and shows that his ideas were not clear.

The "Swansong," the last complete exposition of his theory of Anschauung, conforms in the main to his fundamental principles. However, he arranges the three stages in the process of intellectual development in an entirely different order from that given in "How Gertrude Teaches Her Children," namely, first, the Anschauung, then language, and, finally, number and form, as a means for developing the power of thought.[91] As a result of this arrangement, number and form cease to be a means for developing the Anschauung, which consequently becomes merely sensuous, to the exclusion of pure Anschauung.[92]

While it is true that the exposition of his theory in "How Gertrude Teaches Her Children" was far from perfect, yet the defect did not consist in the arrangement whereby the mathematical elements of number and form in the Anschauung were made the elements of Anschauung in mathematics. By this arrangement the means for developing thought were not put on a mere sensuous basis, but rather Anschauung itself was thereby raised to an intellectual plane. This is lost sight of when he uses number and form as a means for developing the power of thought distinct from the Anschauung. Anschauung itself is depreciated by placing it on a mere sensuous basis, although Pestalozzi still regarded it as a foundation of all knowledge.

The repetition of this error in the "Langenthaler Address" indicates beyond doubt that this radical change in his original principles must be placed in Pestalozzi's last years.

In making language the third of the elementary means,

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[89] Cf. Rein, VI, 693.
[90] Cf. Seyffarth, *Der natürliche Schulmeister*, IX, 357.
[91] Cf. Rein, VI, 708.
[92] *Ibid.*

Pestalozzi recognized that it is an absolute condition of the development of human nature.[93]

He considers language as the essential means of making the perceptions of Anschauung clear.[94] To this effect he says: "Without language the child cannot become distinctly conscious of his Anschauungen, and cannot be conducted to the recognition of even the first elements of number and form.[95]

Considered as a pedagogical element, language, like number and form, is independent of the object, and its development is dependent upon and must keep pace with the development of the Anschauung.[96] Consequently the child must learn to speak in exactly the same way as he has learned to think. This is the secret of the wonderful harmony of Pestalozzi's method. According to his own statement, the theory of Anschauung is in general and essential harmony with nature. In his estimation the problem of finding a common origin of all methods of instruction is solved.[97]

It might be well to note here that the theory of Anschauung was not original with Pestalozzi. He finds its prototype in our Lord's method of teaching, and does not hesitate to say: "No one has directed man's attention more to the Anschauung of nature and of himself than He [the Redeemer]."[98]

Pestalozzi directs the attention to and emphasizes the fact that our Lord's method based on psychological principles for the intellectual, the physical and the moral development insures the perfection of man and the realization of the end for which he was created. The concrete element in our Lord's method becomes his ideal, and on it he bases his educational system.

An additional fact which, if neglected, might lead us to give Pestalozzi undue credit, is that this method of Anschauung as taught by our Lord has never been lost sight of by the Church. It finds its concrete application in her liturgy and in

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[93] Cf. Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 233. New York, 1901.

[94] Cf. Letter VII, Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 95.

[95] Seyffarth, *Über die Idee der Elementarbildung*, X, 209.

[96] Cf. Seyffarth, *Schwanengesang*, XII, 317.

[97] Cf. Seyffarth, *Wie Gertrud ihre Kinder lehrt*, IX, 78.

[98] Seyffarth, *Zur christlichen Religionsphilosophie und Ethik*, III, 336. "Niemand hat mehr, als er, den Menschen zur Anschauung der Natur und zur Aufmerksamkeit auf sich selbst hingelenkt."

her ceremonies. Nevertheless, the value of his work must not be underestimated. He has been instrumental in reviving the method and making it applicable in the elementary school.

APPLICATION OF ANSCHAUUNG

The aim of Pestalozzi's theory of Anschauung is the development of man as a whole, with all his moral, physical and intellectual powers, which, in turn, meant developing all the faculties in conformity with nature; for this is Pestalozzi's idea of education. "That alone which takes possession of man as a whole (heart and mind and hand) is educative in the true sense of the word."[99]

In Pestalozzi's opinion, the Anschauung of objects in the child's environment determines the positive character of his knowledge, of his vocational development, and even that of his conduct. Subject to the power of nature, the child reacts to this stimulus. Considering Anschauung from the viewpoint of the child's reaction, the intellectual reaction may be designated as Umgang, the physical as Arbeit, and the moral as Liebe. This Pestalozzi states definitely in "How Gertrude Teaches Her Children," as follows: "Umgang, Arbeit und Liebe sind überhaupt die von der Natur selbst gegebenen Weckungsmittel der Gesamtheit der Kräfte unsers Geistes, unsers Herzens und unsers Körpers; es ist aber unmöglich, dass diese Gesamtheit unserer Kräfte allgemein und harmonisch geweckt werde, wenn diese Mittel nicht neben und mit einander und in Gleichgewicht unter einander auf die Bildung des Menschen einwirken."[100]

On this subject Pestalozzi says that the development of the three powers produces in man an inner balance and an inner harmony in all his thoughts, in his actions and feelings. By harmony he meant the subordination of the intellectual and physical abilities to the higher demands of faith and love which proceed from religion and morality.[101] The first characteristic of Pestalozzi's theory is, therefore, the development of all the human powers.

[99] Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 165. New York, 1901.
[100] Seyffarth, *Ansichten und Erfahrungen*, IX, 234.
[101] Regener, *Skizzen zur Geschichte der Pädagogik*, 224. Langensalza, 1904.

The starting point of thought, in Pestalozzi's estimation, is Anschauung, the direct impression produced by the world on our internal and external senses.[102] He therefore considers Anschauung the psychological foundation for intellectual development.

Instruction can put nothing absolutely new into the mind; it can only develop those capacities latent in the soul; it can only assist nature in the development of those faculties according to eternal, unchangeable laws.[103]

Pestalozzi further designates number, form and language as the elementary means employed for the development of the intellect. These elements of knowledge are latent in the organism. They are in the very essence of human nature as the first germ of intellectual development.[104]

In his "Idee der Elementarbildung" Pestalozzi emphasizes the importance of these elements in the process of that development. "The exercises on number" (and form), he says, "are especially calculated to develop the faculty of pure intellectual deduction from its first germ to its perfection. Both kinds of exercises lead not only to the recognition of truth, but also decidedly to its discovery."[105]

"Language, considered in its general pedagogic sense, is the sum of man's intellectual consciousness of nature."[106] Furthermore, Pestalozzi says that perception in the intellectual world connects itself with language, just as Anschauung in the material world attaches itself to outward nature, and just as outward nature sums up the material world, so language is the sensible manifestation of the intellectual world enclosed in the mind.[107]

For Pestalozzi language constitutes the connecting link between the faculty of Anschauung and the faculty of thought. The perfection of the development of Anschauung is attained by means of expression, and is, moreover, conditioned by the

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[102] Seyffarth, *Über die Idee der Elementarbildung*, X, 203.
[103] Regener, 225.
[104] Seyffarth, *Über die Idee der Elementarbildung*, X, 206.
[105] Pinloche, "Pestalozzi and the Foundation of the Modern Elementary School," 232.
[106] Seyffarth, *Über die Idee der Elementarbildung*, X, 209.
[107] *Ibid.*

perfect continuity between the faculty of Anschauung and that of thought. This interdependence led Pestalozzi to consider the three faculties, Anschauung, language and thought, as the sum total of all the means for intellectual development.[108]

Wiget remarks on this point that the acquisition of knowledge and the development of the faculty of language go hand in hand. It is the same intellectual development considered from two different viewpoints. He holds that Pestalozzi's exaggerated notion of intellectual development conveys the idea that he aimed less at the forms of knowledge than at their corresponding forms of expression.[109] Pestalozzi's view, however, seems to be that these two cannot be separated, or, rather, that knowledge is intelligible only by means of language. In this he agrees with modern psychology.

Physical education meant for Pestalozzi the psychological development of the many-sided physical powers of human nature.[110] The term practical capacity, as used in the "Swansong," includes the power of giving external expression to the products of the intellect and the impulses of the heart; it implies effectiveness in action of every kind.[111]

Pestalozzi considered practical power as indispensable as knowledge and thought. Indeed, to be educative, it must be the expression of thought. In accordance with his theory, he based physical development on the Anschauung. That he did so is evident from his exposition of this phase of his method in the "Swansong."[112]

Physical ability is not founded upon the power of the hand, but upon the inner processes of the mind. The "mind is always behind effective action."[113] Physical ability, therefore, comprises two elements—the one, intellectual and interior; the other, physical and exterior.[114]

Gymnastic exercises form an essential part of Pestalozzi's

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[108] Cf. Rein, *Encyklopädisches Handbuch der Pädagogik*, VI, 725. Langensalza, 1907.
[109] Cf. *Ibid.*
[110] Seyffarth, *Idee der Elementarbildung*, X, 204.
[111] Cf. Seyffarth, *Schwanengesang*, XII, 304.
[112] *Ibid.*
[113] Green, "Life and Work of Pestalozzi," 210.
[114] Cf. De Guimps, 380.

elementary education.[115] His reasons for including them were significant. He says in this connection that gymnastics, properly conducted, not only contribute essentially to cheerfulness and health, but also promote habits of industry, physical endurance, personal courage, openness and frankness of character.[116] The great merit of gymnastic art is not, therefore, in Pestalozzi's opinion, the acquisition of physical skill in itself or as a qualification for subsequent and more dexterous exertions. Such exercises may be wholly mechanical, and as such must not be considered an educative process.[117]

In his treatise on the "Development of the Body" Pestalozzi gives an account of the psychological arrangement of gymnastic exercises. Here again he lays stress on the close connection between the three faculties. He emphasizes the wholesome effect which the exercise of the physical powers exerts over both the intellectual and the moral. To secure the harmonious development of mind and heart was Pestalozzi's aim in gymnastics.[118]

"The revival of gymnastics is," in his opinion, "the most important step towards forwarding physical development."[119] It is true that attention had been directed towards gymnastics as a means of education by Rousseau and Basedow, and was taken up practically, though rather mechanically, by later educators, but Pestalozzi deserves the credit of reducing it to its fundamental principles and finding nature's way in its development.[120]

Physical education as advocated by Pestalozzi is not confined to gymnastics; it extends to the exercise of all the senses.

Barnard, when indicating the scope of physical education, according to Pestalozzi, includes, besides general physical training, also the improvement of the external senses.[121]

It was the ear and the eye especially that Pestalozzi wished to train.[122] To this end he made use of one of the earliest

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[115] Cf. Seyffarth, *Über Körperbildung*, X, 172.
[116] Cf. Pestalozzi, Letters on Early Education, 109.
[117] Cf. Green, 210.
[118] Cf. Seyffarth, *Über Körperbildung*, X, 172.
[119] Cf. Pestalozzi, Letters on Early Education, 107.
[120] Cf. Seyffarth, *Über Körperbildung*, X, 156.
[121] Cf. Barnard, "Pestalozzi and His Educational System," 508.
[122] Cf. Pestalozzi, Letters on Early Education, 112.

developed powers, namely, that of imitation.[123] This accounts for his including music and drawing as means of physical development.

Next to the exercises in drawing came those of modeling. Both exercises, Pestalozzi held, if taught on principles founded in nature, afford the preliminary development necessary for further pursuits.[124] Geometry and geography, in so far as they involve skill in drawing and making illustrative models, were also included in his scheme of physical education.[125]

The aesthetical element was not overlooked by Pestalozzi. Exercises in dancing, to secure grace and freedom of movement, became a part of his method for physical training.[126]

"Art, practical knowledge, bodily skill, whatever in short enables man to make what he has conceived in his mind," is what Pestalozzi calls industrial life.[127] All this was included in his theory for physical development.

His treatment of the problem of physical culture affords sufficient proof that Pestalozzi did not neglect this phase of education. In "How Gertrude Teaches Her Children" he touches slightly on this subject.[128] In the "Swansong," as well as in "Letters on Early Education," he treats it more in detail. To this may be added Pestalozzi's own statement that the meaning of his plans has been mistaken. Although he himself was engaged in reforming schools, yet he considered physical education, especially that in the home, as indispensable to a complete education.[129]

The development of the moral faculties, like that of the intellectual and physical, proceeds from the Anschauung.[130] Moral development already resulted to a certain extent from the means employed in Pestalozzi's method for physical and intellectual training. Indeed, "voluntary, varied and steady activity," on the one hand, and the "quest of truth for its own sake," on the other, were "eminently calculated to awaken the noblest sentiments of the soul." But "his method can also be

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[123] *Ibid.*, 118.
[124] *Ibid.*, 122.
[125] *Ibid.*, 123.
[126] Cf. Seyffarth, *Idee der Elementarbildung*, X, 172.
[127] De Guimps, "Pestalozzi, His Life and Work, 374. New York, 1909.
[128] Cf. Letter XII, Seyffarth, IX, 139.
[129] Cf. Pestalozzi, "Letters on Early Education," 127.
[130] Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 482.

applied in a more direct manner to the development of the child's heart; for since it always makes the child's best feelings the spring of action, these feelings are constantly gaining in strength."[131]

Although much importance was attached to the development of mind and body, Pestalozzi made moral training the center of his elementary system. Indeed, moral development was made synonymous with religious. A study of Pestalozzi leads to the conviction that the moral phase of education was uppermost in his mind. He was as much concerned with the development of the will as with that of the intellect.[132]

Moral elementary education, to Pestalozzi's mind, is nothing else than the development of the will by the higher sentiments of love, gratitude and faith.[133] It includes the exercise of every power of the heart.

He considered feelings (innere Anschauung) the germs from which inner morality springs. It is, therefore, of greatest importance in moral development that right feelings be aroused.[134] Since the child's morals are so largely conditioned by his sensory environment, the latter must afford stimuli to moral feelings.[135] The home and the school constitute this environment. Consequently Pestalozzi was concerned with their moral tone as exerting influence on the entire moral life.

Pestalozzi's principle of activity holds particularly in moral education. Love and faith, which are the foundations of moral life, develop naturally only by active love and faith.[136] The whole aim of moral education was the perfection in moral thought and sentiment expressed in actions. His idea was to make the child "assimilate morality" and thus render him the "chief agent in his own [moral] development."[137] Pestalozzi relied much less upon instruction in virtue than upon its practice.[138] Great stress was laid upon acts of kindness and consideration for others as potent moral factors.[139]

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[131] De Guimps, 417.
[132] Cf. Rein, VI, 695.
[133] Cf. Seyffarth, *Idee der Elementarbildung*, X, 203.
[134] Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 482.
[135] Cf. Green, 241.
[136] Cf. Pinloche, 166.
[137] De Guimps, 419.
[138] *Ibid.*, 418.
[139] Cf. Seyffarth, Ansichten, VIII, 366.

In including music as one of the most effective aids in moral training, Pestalozzi's aim was not proficiency in the art but rather its marked and beneficial influence on the feelings. True, he included it in his physical culture, but it was especially its value in attuning the mind to the best impressions which made Pestalozzi attach so much importance to music as an educational factor.[140] Music engenders and develops the highest feelings of which man is capable.[141]

Pestalozzi's attitude toward music is expressed in his "Letters on Early Education." The "effect of music in education is not only to keep alive a national spirit: it goes much deeper; if cultivated in the right spirit it strikes at the root of every bad and narrow feeling, of every ungenerous and mean propensity, of every emotion unworthy of humanity.[142] Schools and families in which music has retained a cheerful and chaste character have invariably displayed scenes of moral feeling and consequently of happiness. Such results leave no doubt as to the intrinsic value of that art."[143]

In his elementary method Pestalozzi never dissociates religion and morality. He holds that education in which the moral and religious elements do not form the basis and penetrate the whole system is an absurdity. Religion, separated from education, remains formal and isolated and consequently has but little influence on life.[144]

"By developing all a man's natural powers," elementary education, he says, "develops also, and from the very first, the real religious element."[145] Here Pestalozzi seems to put religion on a merely natural basis and to attribute to his method results beyond the limits of its sphere.

While we must admit that "one of the weakest points in Pestalozzi's system was his attitude towards religion,"[146] yet frequent reference to God in his works, as well as the daily

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[140] Cf. Pestalozzi, "Letters on Early Education," 114.
[141] *Ibid.*, 116.
[142] Pestalozzi, "Letters on Early Education," 115.
[143] Cf. *Ibid.*
[144] Cf. Seyffarth *Hauptgrundsätze der Methode*, X, 627.
[145] De Guimp, 381.
[146] *Catholic Encyclopedia*, Pestalozzi, XI, 743.

religious exercises conducted in the institution,[147] give evidence of his religious and moral spirit.

Again, although Pestalozzi considered moral development the basis of his whole system and the guaranty of its success,[148] yet his method of search for scientific truth created the tendency to demand, as was common at that time, rational demonstration for every truth. This had a decided effect on the moral sense and led eventually to the rejection of revealed truth.[149]

INFLUENCE OF PESTALOZZI'S DOCTRINE OF ANSCHAUUNG ON EDUCATION

Pestalozzi's theory of Anschauung has exerted a greater influence in revolutionizing the modern educational system than the theory of any other educator. The significance of his work lies in this, that "he gave a new meaning to the educative process, that of development, and thereby started the psychological movement of modern times."[150]

Educators generally have caught the spirit in which Pestalozzi intended his method to be taken up. This spirit is manifested in the opening words of the "Swansong"; "Examine everything and hold fast to that which is good. If anything better has matured in you add it in truth and love."[151] This adaptability is indeed one of the most valuable features of the Pestalozzian system, and has effected a steady advance toward improvements. The results of such proceedings is the realization of the highest excellence of the original system and has insured it a lasting influence.[152]

No single phase of popular education has failed to receive stimulus and profit from the work of Pestalozzi.

In relation to the child his theory has established far-reaching principles, namely, those of spontaneity and self-activity.[153] It has directed the attention of the educator to the study of

[147] Cf. Pinloche, 56–59.
[148] Cf. Seyffarth, *Wesen und Zweck der Methode*, VIII, 487.
[149] Cf. Barnard, "National Education in Europe," 28. New York, 1854.
[150] McCormick, "History of Education," 337, Washington, 1915.
[151] Seyffarth, *Schwanengesang*, XII, 293.
[152] Cf. Barnard, "Pestalozzi and His Educational System," 251. New York, 1906.
[153] Payne, "Pestalozzi; The Influence of His Principles and Practice on Elementary Education," 20. New York, 1877.

the child as a being endowed with an initiative and possessing faculties which are to be awakened, excited and developed. His method of Anschauung has exerted an influence on the development of the child's whole being. By the Anschauung of nature the sense of the beautiful is roused and cultivated, the imagination is inspired, the judgment exercised and strengthened, while originality is stimulated. It has a moral as well as an aesthetical influence on the life of the child.

It puts the teacher in a new position, that of "stimulator and director of the intellectual processes by which the learner educates himself."[154]

Pestalozzi's theory of Anschauung has influenced the discipline of the school. By directing the child to the observation of nature it has made school work attractive and has thus lessened the need of either rewards or punishments.[155]

Furthermore, it has had a direct influence on the modern curriculum. This "has been reformed to answer at least in part to his fundamental doctrine."[156] Pestalozzi made the first attempt to bring drawing within the range of the elementary school,[157] and the systematization of instruction in music began under his auspices.[158] His theory has thrown new light on the study of the natural sciences and has resulted in the introduction of the object lesson.

The influence of Pestalozzi's theory of Anschauung has been felt indirectly in the rise of the "kindergarten." By the introduction of freedom of activity according to the laws of nature, Pestalozzi's idea of self-activity was brought to completion.[159] As a result the child observes, imitates, works, and creates.[160] Thus habits of industry are inwrought upon the most plastic period of life. The child is thereby accustomed to find its interest and delight in work and to feel its dignity and nobleness.

In respect of the training of teachers generally, it may be said that the fame of the Pestalozzian institution and the large

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[154] Payne, 12.
[155] Cf. Barnard, "Kindergarten and Child Culture," 500. Hartford, 1881.
[156] Green, "Life and Work of Pestalozzi," 277. Baltimore, 1912.
[157] Cf. *Ibid.*, 280.
[158] Cf. Green, 282.
[159] Cf. Barnard, "Kindergarten and Child Culture," 500. Hartford, 1881.
[160] *Ibid.*

number of enthusiastic teachers and organizers who took their inspiration thence, gave a stamp of reality to the idea of normal schools. It has resulted in the recognition of the necessity of securing a good general education for teachers in nearly all civilized countries.[161]

There can be no doubt that the doctrine of Pestalozzi has wielded a potent influence on modern education. The adoption of his theory, if not in the letter, at least in its spirit, has improved the condition of the elementary school. Much of the progress of the present time is development of his principles. Whatever in the educational system is based on human nature is due largely to the influence of Pestalozzi's theory of Anschauung.

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[161] Cf. Green, 275.

EDUCATING FOR DISINTERESTED SERVICE[1]

The purpose of this study is to discover in what school a willingness for disinterested service, an essential element of citizenship, can most effectively be cultivated. Modern theorists recognize that the education of the young for citizenship is the primary obligation of the State; for the permanence of our institutions is dependent upon the character of our citizens. The method of historical approach adopted here involves a somewhat detailed survey of the means of training for citizenship in the schools of our country; this survey extends from the colonial period to the present time.

Since instruction alone fails to reach the deep springs of conduct, character-forming in the school is vitally dependent upon the personality of the teacher. This being true, the problem of training citizens in disinterested service centers in the training of the teacher. The actual value of present teacher-training in developing the elements of character which form the moral foundation, and the actual methods and practices in operation to accomplish this primary end of State education can with profit, we think, be subjected to more critical study than has hitherto been given them.

This study is an inquiry, therefore, into the means employed by each of the two school systems of the United States to furnish teachers equipped for the important work of teaching disinterested service. In this study we purpose to consider the three elements which enter into this equipment. These elements are: the selection of the candidates for teaching, the teacher-training of the candidates, and the training of the teachers while in service. The problem is to determine the relative value of the contribution of the State school system and of the Catholic school system to the training for disinterested service; that is, disinterested service as an element of citizenship in the United States. The answer lies in the relative emphasis placed by each of the school systems upon these three elements of training which are strong factors in the process of forming

[1] Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life.* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

teachers to *practice* disinterested service and, therefore, of equipping them to *cultivate* in pupils the same moral quality.

The aim of education determines the principles that control it and the ideals that animate it. Educational organization follows and depends upon the social changes of a nation and attempts to carry out the ideas involved in the changes. The controlling purpose of all State education is to train its members for efficient citizenship. The principle underlying its entire educational policy is the right of the State to self-preservation, from which principle follows its power to adopt lawful means necessary to secure its well-being. Upon this principle rests the argument and justification of educating individuals at public expense. Since the State depends for its very permanence upon the education of its citizens, it is fulfilling its primary and essential function when it occupies itself with the task of furnishing individual opportunity of education to the children of the masses.

While the State attempts to develop the personal power and responsibility of the individual, it attempts to do so only as a means to attain the larger end of efficient social action. Its supreme purpose is to make for social progress, and its entire system, in theory at least, is orientated with reference to the maintenance and the progress of the State. Especially is this the present trend of educational science, as is evidenced by the inquiry of a large class of educators into the relationship between school work and other social activities. Instead of regarding the school as an end in itself, they are giving synthetic thought to the relationship between school problems and the general welfare of the community. This conception of the school in close relation to the social environment has grown out of the instinctive sense of the need of something to take the place of those religious and moral processes of education now almost neglected.[1]

Another class of educators holds that the ideal of education is personal, and the aim, the development of personality. According to this theory of individualism, the improvement of society is a secondary consideration. Attention is focused upon making the individual better without thought of estab-

[1] Cf. Sadler, M. E., "The School in Relation to Social Organization," *Congress of Arts and Sciences*. Boston, 1907, Vol. VIII, p. 95. Cf. Snedden, D. *Vocational Education*. Boston, 1912, p. IV.

lishing a consciousness of community relations. Any adequate concept of education must recognize both the claims of society and the claims of the individual. "The mission of the school is to shape the development of the individual with a view both to his personal growth in virtue and to the discharge of his social obligations."[2] The same basic thought is expressed by Doctor Monroe: "From whatever interest, whether practical or theoretical, or from whatever line of investigation, the problem of education is now approached, its meaning is given in some terms of this harmonization of social and individual factors. It is the process of conforming the individual to the given social standard or type in such a manner that his inherent capacities are developed, his greatest usefulness and happiness obtained, and, at the same time, the highest welfare of society is conserved."[3]

On the basis that education has two aspects and involves two factors, (1) the development of the individual, (2) the creation and cultivation of his sense of obligation to society, the first step is to consider the character of the citizen in whom is effected an equilibrium between individual interests and social interests. *Agere sequitur esse* is a scholastic maxim. External conduct depends upon interior discipline. If the State would make itself secure as a socially efficient community, it must look to the personal character of its citizens quite as zealously as to their vocational training. "Preparation for the duties of citizenship is not less indispensable than preparation for a trade. And preparation for the duties of citizenship means that the school must endeavor to impart a civic and moral ideal."[4]

At this time when vocational education and social efficiency are occupying the central place in the educational consciousness, and the moral demands of our complex social life are increasingly great, the problem of moral and civic education becomes vitally important and calls for serious consideration. Of the fourfold division of the educative process given by Dr.

[2] Pace, E. A., "Education and the Constructive Aims," *Constructive Quarterly*, Vol. III, p. 601.

[3] Monroe, P., *Text-book in the History of Education*. New York, 1905, pp. 755–56.

[4] Sadler, M. E., "Introduction" *to Education for Citizenship*, by Kerschensteiner, G. Chicago, 1911, p. IX.

Snedden, this is the form of education designed to fit the individual to live among his fellows.[5]

In connection with moral training as a means of forming good civic habits the value of work must be recognized, not merely in the sense of a productive process, but as an invaluable factor in giving bent to the unformed will and, therefore, in developing character. "The chief enemy of active virtue in the world is not vice, but laziness, languor and apathy of will."[6] It is admitted, therefore, that a certain amount of manual training, exercise in the household arts, and other industrial features of the school which have been introduced without reference to the promotion of industrial efficiency have, if properly directed, a real value not fully understood or appreciated. "While work and habit are the best means of overcoming our selfishness and indolence, and thus leaving the way free for other efforts, especially the altruistic, they do more than this; they produce the desire to be good and moral."[7] Aristotle said that habit is the basis of virtue and that acts form habits. "The virtues we acquire by previous practice of their acts, exactly as we acquire our knowledge of the various arts. We become masons, for instance, by building; and harpers by playing on the harp. And so, in like manner, we become just by doing what is just, temperate by doing what is temperate, and brave by doing what is brave. . . . And, indeed, in a word, it is by acts of like nature with themselves that all habits are formed."[8] Aristotle's criterion of moral training was the habits that were formed and the bent that was given the child's activity from its earliest years. Practical training of the will conditions fundamentally the effectiveness of education, both in vocational training and in the development of character. Assuming that a certain training in personal efficiency will be given, we shall consider the virtues that should be interwoven into the moral fiber of the citizen.

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[5] Cf. Snedden, D., *Vocational Training*, *op. cit.*, pp. 3, 4.
[6] Hall, G. S., *Educational Problems*. New York, 1911, Vol. I., p. 295.
[7] Kerschensteiner, *op. cit*, p. 55.
[8] *Nicomachean Ethics*, translated from Bekker's text by Williams, R. London, 1879, Bk. II, p. 30.

The essence of character lies in the power and strength of independent determination guided by proper motivation. The sphere of moral conduct includes thoughts, emotions, purposes, and external conduct. Virtues make character. All virtues are to be exalted. Foremost among them, both from the personal and social point of view as forming both the condition and the inspiration of the strictly civic virtues by furnishing ideals and motives to dominate material values and sanctions, we name the fundamental virtues of faith, hope, and charity,[9] regarded purely as natural virtues, and then, the heightened value of these same natural virtues when suffused with the corresponding supernatural qualities.

The faith of man in his fellow-man is both the foundation and the bond of society and of social solidarity. Without it there would be social disruption, as individuals are mutually dependent upon each other for their material needs as well as for social law and order. In the simplest and in the most important and intricate affairs of life, man is linked and bound to the individuals of his community by social obligations which he cannot repudiate. But social obligation is a meaningless phrase to a man without an undying faith in the essential integrity of his fellow-man. Social life has its vitality in the faith of man in his fellows. Trust in man's word is an indispensable condition of society. The huge system of credit which forms so great a part of the machinery of trade and commerce is based upon human trust. Mutual confidence conditions absolutely the launching of industrial enterprises. But far above the consideration of faith as an economic virtue is its value as a social and moral virtue. Man trusts the loyalty of a friend or a brother; he believes in the virtue of his parents and he gives them a sacrificing devotion which the certainty of evidence could not increase. "All heroic conduct springs from the confidence which comes of faith. Knowledge does not suffice; for what will be the outcome of a given series of human acts cannot be known, and must be taken on trust."[10]

Faith in a man's integrity may be at times a sufficient moral

[9] Cf. Shields, T. E., "Some Relations between the Catholic School and the Public School System," *The Catholic Educational Review*, Vol. XII, p. 144.
[10] Spalding, J. L., *Things of the Mind*. Chicago, 1894, p. 190.

stimulus to evoke his honest action, so potent is the power of suggestion upon the mind. It is a strong constructive force of society. Conversely, distrust of a neighbor is a dissolving force of the bonds of solidarity, tending to disintegrate society into an aggregate of warring atoms. Romanes says: "What a terrible hell science would have made of the world if she had abolished the spirit of faith in human relations."[11] Faith in fellow-man is a quality which makes for a frankness, sincerity, and simplicity of character entirely consistent with deep thinking, wide knowledge, cultivated sympathies; it is the basic condition of the bond of fellowship and of all right human relations. From the viewpoint of reason alone, independent of supernatural teaching, faith in fellow-man is the principle underlying the doctrine of the brotherhood of man.

The natural reason for human faith is the principle of the essential equality and dignity of man, with his gifts of reason and free will enabling him to act with his fellows. The appreciation of this equality will be in proportion to his insight into what is deepest and noblest in human nature. Here Christian teaching illumines the philosophical valuation of man. To contemplate the nature of the human soul stamped with the Divine Image which endows it with the potentialities of its spiritual nature; to contemplate all men forming one great brotherhood with God as their Father, each the object of His personal love, and each purchased at a great price for an eternal destiny which human understanding is unable to appreciate: these considerations heighten and deepen a man's faith in his fellow-man, elevate his motives to a supernatural plane, and strengthen them by supernatural sanctions. "Where are the true sources of human dignity, of liberty, and of modern democracy if not in the notion of the Infinite, before Whom all men are equal?"[12] Divine faith quickening and energizing human faith increases the potent influence of man's faith in man upon all human relations.

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[11] Romanes, G. F., *Thoughts on Religion*, Chicago, 1895, p. 150.

[12] "Oú sont les vraies sources de la dignité humaine, de la liberté et de la démocratie moderne, sinon dans la notion de l'Infini devant laquelle tous les hommes sont égaux?" Pasteur, L., "Address to the *Académie française*," quoted by Chatterton-Hill, G., *The Sociological Value of Christianity*. London, 1912, p. XV.

Hope is an essential virtue for the citizen and is begotten of faith in his neighbor. Faith and trust in the sincerity of man's social relationships furnish the basis of his hope in the permanence of the State and in the perpetuity of her institutions. Faith leads to hope, and hope vivifies faith. The virtue of hope is necessary to strengthen man in resisting the pressure and tyranny which come from the forces about him and from the inclinations within him. "Combats without, fears within," said Saint Paul.[13] Just as in the life of the spirit the vision of the prophet and the creation of the artist have a value far above that of material things, so in the life of the citizen hope has a value to sustain his aspirations above the dull uniformity of the daily round of duties. The instinct which urges man to seek happiness in all his conscious acts shows that his greatest desire is happiness. Some men seek it in wealth; others in honors; some in devotion to family and friends; others in service of humanity. Some seek it for this life; others for the life to come. The object which one seeks becomes to him an object of hope. But "the slothful man saith: there is a lion in the way."[14] Therefore, the virtue of hope is necessary to keep the purpose strong in the face of trials and temptations. Hope presupposes the desire of an end, difficult and uncertain. Essentially, it consists in excluding uncertainty from consciousness and in cherishing a courageous outlook in the face of difficulties. It is, therefore, a direct exercise of the will and is a mainspring of activity and progress.

Natural hope cannot persist in the face of repeated failures. Nothing lessens the desire to advance as does the want of prospects. With hope abandoned, no stimulus for improvement remains. The pressure that the idealizing value of hope lays upon conduct may be seen in the idealism of the Greeks, who created the splendid vision of the Olympic gods to refresh themselves after weariness and fatigue, a vision which sustained them amid the sufferings of the world.[15] The virtue of Christian hope has for its object the reality of the blessed vision of God. It becomes a great moral force, supporting man steadily and perseveringly along the road of suffering and

[13] II. Corinthians, VII, 5.
[14] Proverbs, XXVI, 13.
[15] Cf. Chatterton-Hill, G., *op. cit.*, p. 209.

sacrifice. It gives a new direction to his efforts and helps him to rise above self to attain this Blessed Vision. He is willing to forego the greatest present enjoyment to win the object of his hope. The discouragement that springs from a man's sense of failure or weakness will be overcome by the hope that in the moment of need, God will strengthen him. "I can do all things in Him Who strengtheneth me."[16] The virtue of hope may be entirely independent of the natural disposition, and should be studiously cultivated. Above this natural virtue, reinforcing it and furnishing motives of far greater buoyancy and an energy of undying attraction, is the supernatural virtue of hope based upon the promises of Christ.

Man's love for his fellow-man is, and of necessity must be, the bond of Christian society. It springs from his faith and hope in his fellow-man, and in their deepest roots the three virtues are connected. Love of man presupposes faith in him; if not in the existence of actual virtues, at least in the potencies of his nature. Man is by nature a social being with the social instinct. Integration is the fundamental condition of social life. The strongest integrating principle is love. "It is not enough for peace and concord to be preserved among men by precepts of justice unless there be a further consolidation of mutual love."[17] In man are both the egoistic and the altruistic instincts. It is the work of education to adjust these two germinal tendencies; to cherish a cheerful devotion to others and at the same time to preserve the power of moral self-assertion. Left to himself, man would seek only the satisfaction of the egoistic impulse which has its roots deepest in his nature. Yet in the life of the citizen, the continual subordination of the interests of the self-centered instinct to the larger interest of humanity must be secured. The altruistic feeling must increase and dominate the egoistic impulse to such a degree that it will flow out through social life. This is the crux of the question—how can the interests of the individual and of society be reconciled? It is manifest that the two are irreconcilable on any rational basis. According to Benjamin

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[16] Philippians, V, 13.

[17] Saint Thomas, *Of God and His Creatures*, translated by Rickaby, Jos., S J., London, 1905, p. 295.

Kidd,[18] George Chatterton-Hill,[19] F. W. Foerster,[20] and others, that conduct which subordinates the personal interests to the social interests is inspired only by the supernatural sanctions. The arguments of these writers for the objective value of religion are, however, a vindication of Christianity purely from its pragmatic side.

That egoism is the innate impulse is certain, and altruism is developed in proportion as man conceives his fellow-men as beings of the same nature as himself, thinking and feeling as he thinks and feels. As the estimate of the value of his fellow-men grows, and the conception of the relation between the individual and the community becomes clearer, his sympathy grows. To prepare the way for altruism has been the work of Christianity, which teaches the equality of man before God and the value of the individual soul by virtue of its immortality, and which places upon every one the command, "Love thy neighbor as thyself."[21] "No one is aware how deeply and from the beginning that precept [of charity] has been implanted in the breast of Christians, and what abundant fruits of concord, mutual benevolence, piety, patience, and fortitude it has produced."[22] Selfishness obscures the great notes of social duty, and unless it is restrained it becomes an instrument of social disintegration. It is conquered by religion, which by its message of the Cross touches the deepest springs of conduct and awakens the desire of self-sacrifice which lies in *potentia* in the depths of every human heart. "It is the love of one's fellow-man deified in the Person of Christ, and not the vague demands of honor fashioned by dim-sighted justice, which can counteract the promptings of cupidity and the claims of selfishness."[23] Christian charity subordinates the individual aims to social aims, and at the same time recognizes the dignity of the individual irrespective of his social position. It is the bond of fraternity through communion with Christ which rises beyond the limits of society to seek for a

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[18] Cf. *Social Evolution.* New York, 1894, *passim.*
[19] Cf. *The Sociological Value of Christianity, op. cit., passim.*
[20] Cf. *Marriage and the Sex Problem,* translated by Booth, M., New York, 1912, *passim.*
[21] Cf. Kerschensteiner, G., *op. cit.,* p. 51.
[22] Pope Leo XIII, Encyclical Letter, "*Sapientiae Christianae,*" *The Pope and the People,* London, 1912, p. 174.
[23] Wright, T., *Christian Citizenship,* London, 1914, p. 20.

higher sanction for conduct in the Source of Inexhaustible Good. "Human solidarity bids us love our brothers as ourselves, by reason of our common humanity; Christian charity decrees that we love these by reason of the *divinity* in which we alike participate. Human solidarity demands of us that we help others to realize in themselves the ideal of the upright man; Christian charity imposes on us the duty of aiding others to become not manly alone, but God-like. Once more, human solidarity visualizes all things from the bounds of the earthly horizon, and aims at the victory of manhood; Christian charity opens up for us the heavenly horizon, and would have us, through this human victory, win God for others and for ourselves."[24]

Because of the essential spirituality of man's nature, faith, hope and charity form the groundwork of man's character. Faith in fellow-man establishes mutual trust. Hope sustains effort. In hoping, man loves what he holds by faith. These virtues inspire the spirit which should characterize man in all his relationships—of the family, of the community, and of the State. They are actualized in proportion as the will enlightened by the ideal draws upon the energy of the emotional nature to sustain its efforts. Faith, hope, and charity as supernatural virtues do not supersede the natural virtues but suffuse them with light and give them limitless energy from an Infinite Source.

The three virtues, faith, hope, and love, form the fruitful source of the strictly civic virtues, namely, reverence for law, self-control, and patriotism or willingness for disinterested service.[25] Systematic training in these virtues is as important as training in personal efficiency to form the good citizen. Efficiency does not guarantee good citizenship. When it is not lifted above the personal satisfaction derived from it, in either skill or profit, it contributes purely to personal advantage and fosters selfishness. Such individualism is scarcely in harmony with the spirit of cooperation, which is so vital a factor in civic life.

Reverence for law is pre-eminently a civic virtue which has a

[24] Gillet, M. S., O.P., *The Education of Character*, translated by Green, B. New York, 1914, pp. 103-104.
[25] Cf. Shields, T. E., *op. cit.*, p. 144.

twofold aspect, as seen from the viewpoint of those in authority and the viewpoint of the private citizen. What is needed for the legislator, for the administrator, and for the interpreter of law is a deep sense of its inherent value. It is important that they realize that the purpose of government is the common good; that the basis of positive law is the natural law written in the hearts of men; that the primary function of the State is to particularize by law the rights founded in nature; that upon them lies the obligation to give an effective sanction to the law. Then politics will be invested with the noble function of promoting virtue and preventing vice. Then will be realized in fact what in every Christian age has been held a principle, "The government of society is in the nature of a trust, and those who govern are in the position of trustees."[26]

On the other hand, legislation is futile unless the love of law is planted in the hearts of the people, and the habit of obedience to law is steadily formed in the citizens. Coercion, whether of force or of intimidation, is useless to secure the ends of legislation. Public sentiment is a force from without which can never secure whole-hearted loyalty. The spirit of obedience is an internal force, moving the will to act in accordance with conscience which bears witness to the right of authority and the duty of obedience. When the citizen conceives unrestrained liberty as the destruction of peace and order, and law as the guardian of true liberty, and the legislation of the State as the means of securing it, he has the rational basis for obedience to law. To grasp this relationship of law and liberty requires an insight into social conditions and intelligent reflection beyond the reach of the great masses of men. But the inherent binding force of law becomes clear and inspires obedience when the nature and source of civil authority is known. From the beginning, Christian teaching has spoken with certainty: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. . . . Wherefore be subject of necessity, not only for wrath, but also for

[26] Chatterton-Hill, G., *op. cit.*, p. 102.

conscience' sake."[27] Religion lends the support of its high sanction to the law of the State. In so far as man violates the law, provided it conforms to the moral law, he violates the moral law itself. Religion quickens civil duty, therefore, by giving it a supernatural motive. Obedience to law and to those in authority is enjoined upon man's conscience. On the other hand, those who govern are responsible for the welfare of those whom they rule. Civil authority is by delegation from God. Saint Paul insists upon the responsibility of those to whom is committed the affairs of government and enjoins obedience to them, adding, "For they watch as being to render an account of your souls."[28]

Self-control is as essentially a civic virtue as it is a moral virtue. The individual is the only reality and the State is what its citizens are. "That State is undoubtedly the best which can form the most powerful unit while granting the greatest amount of personal and political freedom to the individual, the family, and the community."[29] The State can grant liberty to self-disciplined citizens because they are trained to meet responsibility which is the correlative of freedom. "Natura obediendo vincitur," Newton said. We conquer self by obeying the principle that makes us truly rational beings. This principle is that in the conflict between man's higher and lower self the higher nature shall dominate. The economic view of life that material prosperity constitutes happiness has furthered greed and a disposition to seek ease and softness of life, resulting in hedonism. "The greed of possession and the thirst for pleasure are twin plagues which too often make a man who is devoid of restraint miserable in the midst of abundance."[30] Rationalistic morality is limited to the individual during his lifetime, and makes the greatest amount of personal pleasure the supreme object of life. "Let us eat and drink, for tomorrow we shall die,"[31] is the basic principle and the *summum bonum* of hedonistic philosophy.

Effective morality is inspired by a principle higher than

[27] Romans, XIII, 1, 2, 5.
[28] Hebrews, XIII, 17.
[29] Kerschensteiner, G., *op. cit.*, p. 22.
[30] Pope Leo XIII., *"Rerum Novarum," The Pope and the People, op. cit.*, p. 196.
[31] I. Corinthians, XV, 32.

human reason. "A belief in the spiritual destiny of man . . . is the first necessity in arousing and developing a spiritual conscience in the human race, a sense of the bounden duty of resisting the lower self. Unless this feeling has been brought into being, morality has no soul in which to take root."[32] The Christian religion furnishes such a principle. It teaches that "a man's life doth not consist in the abundance of things which he possesseth."[33] "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"[34] Christianity does more than give ideals; it gives the strongest motive possible to inspire conduct, for it furnishes supernatural sanctions and opens the treasures of grace and places Divine power at man's call to help him in the struggle to overcome inherent indolence and selfishness.

A third civic virtue is disinterested patriotism, the essence of which is a devotion to the common good of sufficient intensity to function as disinterested service. It flows from the basic quality of love. All mutual service springs from the bond of charity. Saint Thomas says: "Since the love of parents includes the love of kin, in the love of country is embraced the love of fellow-citizens and all friends of our country."[35] "It is precisely because the State is bound up so intimately with the homes of a country—the champion of their liberty, the source of their corporate well-being, the promoter of their civilization, the rivet in the links of unity welded by blood-ties, a common language, and national traditions and customs—that patriotism, the love of our fatherland, really consists of the love of our fellow-citizens and all friends of our country."[36]

Out of any relations into which men enter, there spring obligations binding upon each party to the relationship. Man's duty of devotion to his community grows out of his relations to others as a member of society, which secures to each individual opportunity for personal development, and demands from him in return a personal responsibility to promote its well-being.

[32] Foerster, F. W., *op. cit.*, p. 131.
[33] Luke XII, 15.
[34] Matthew XVI, 26.
[35] *Summa Theologica*, Ia, IIae, Q CI, A. 1.
[36] Wright, T., *op. cit.*, p. 61.

There is much confusion of mind as to what constitutes patriotism. It is a distorted idea of this civic virtue that it consists in saluting the flag, in singing "America" and "The Star Spangled Banner" and in exalting national heroes. These are the sign and symbol of patriotism and a stimulus to patriotic feeling, and have their place, but they are not its essence. The characteristically essential note of patriotism is the willingness to subordinate private interests to the public good. The problem is how to restrain the selfishness of the individual and to strengthen his feeling of social solidarity. This is a world-old problem. Plato attached great importance to devotion to the community, and he criticized the politicians in power in his day. Even against Pericles, the greatest figure of Athens, he brought grave indictment: "Whom has he made better? For we have admitted that this is the statesman's proper business. And we must ask the same question about Pericles, and Cimon, and Miltiades, and Themistocles. Whom did they make better? Nay, did not Pericles make the citizens worse? For he gave them pay, and at first he was very popular with them, but at last they condemned him to death. . . . And Pericles, who had the charge of man, only made him wilder, and more savage, and unjust, and therefore he could not have been a good statesman."[37]

The same problem exists today in an acute form. Instead of realizing the duty of assisting the State to fulfill its functions in the interests of the community, men are apt to look upon it as the artificial creation of politicians of which they may remain independent at will. The State is the completion of the life of the individual, without which he could not wholly live, and to whose interest he must be willing to sacrifice his own. Here it becomes apparent that the distinct civic spirit is important, and that the moral virtue of self-control be expanded into the civic virtue of devotion to the common good. By the civic spirit is meant an abiding interest in the welfare of the community, city, and state, and a sense of civic obligation derived from the general sentiment of fraternity towards all mankind,

[37] "Gorgias," *Dialogues of Plato*, translated by Jowett, B. London, 1892, A. 515, 516.

but quite distinct from such sentiment. It is the sentiment which constitutes the essence of public-spiritedness.

Man's feeling of citizenship is a realizing sense that his personal aims and objects are essential constituents of the purposes of a definitely organized community, extending from his own social group to the national administration. Personal interests must be extended to general interests. The citizen should know in proportion to his capacity what the nation really is, what things are vital to its well-being, and what his duty to it is. He should not only uphold the law, but he should strive to improve it and the methods of applying it, all of which require civic preparation. The citizen may have the civic intelligence, however, and yet lack the civic virtues. "Civic knowledge may be possessed by the most hardened egotist as well as by the most arrant rogue, and civic virtues may be found where knowledge of the work and workings of a State is entirely absent."[38] The essential aims of a nursery of civic virtue should be to give the individual a proper grasp of the relation between the interests of the individual and those of the State, but more especially to give the spirit of the willingness for disinterested service and to force the individual to practice it. Once this distinctly civic virtue finds place in the natural character, the civic responsibility of the citizen will be essentially deepened. How can this difficult task be accomplished? It is the reappearance of the old question, how can the interests of society and of the individual be reconciled? "The needs of society and the needs of the individual can be satisfied only if we seek outside this finite life for a principle reconciling the two."[39] Undoubtedly, the element of self-sacrifice is the vital factor in the solution of the problem. This answer leads to the further problem which lies at the heart of the task of training for disinterested citizenship; namely, how can the spirit of self-sacrifice be cultivated in the school?

(To be continued)

[38] Kerschensteiner, G., *op. cit.*, pp. 97, 98.
[39] Chatterton-Hill, *op. cit.*, p. 204.

EDUCATIONAL NOTES

"CATHOLIC TRUTH FILM" SERIES STARTED

Preliminary production work on the "Catholic Truth Film" series has already begun, and actual scene taking will commence as soon as Signor J. Camillor, the director-in-chief, arrives from Europe. He is expected to arrive shortly, barring U-boat encounters, and will immediately begin creation of the elaborate sets for and rehearsing the all-star cast who will play the characters in "A Dream of Empire," written by the Right Rev. Bishop Joseph G. Anderson, auxiliary to His Eminence, Cardinal O'Connell. The play is based on incidents between the Pope Pius VII and Napoleon, and is said to be a story of great dramatic power, as well as being of high moral value.

Norman W. McLeod, president of the Unique Film Corporation, of 1402 Broadway, New York, who are making the films, states that he has been working on the project for many weeks, and has had the enthusiastic support of ecclesiastical authorities wherever the plan has been brought to their attention. In the official announcement it is said that the object of the series is "to spread Christian truth," but it is also brought out that each production will be of sufficient importance, from the dramatic and amusement standpoints, to make it a success with the public. It is only in such pictures, which are in themselves big enough to become popular with all classes of people, that the truth can be made to reach millions who would never otherwise be benefited by it. The films will invariably be shown at leading theaters, and local Catholic organizations will always be given an opportunity to participate in the profits by having the theater showings under their management.

The production of these films is in recognition of the fact that motion pictures have today become universal in their appeal to mankind, and that by their means a greater mental impression can be created than in any other manner. Primarily with missionary object in view, three spectacular productions will be made each year all of these being written by prelates, and based either on biblical happenings or church history. Many of the most inspiring accomplishments of the church, while written in history,

have become so "buried in print" that few laymen know of them, so the films thus created should prove a source of spiritual knowledge of untold value.

The idea of Catholic films is not a new one. As long ago as three years, the Right Rev. Francis C. Kelley, D.D., President of the Catholic Church Extension Society of the U. S. A. and editor of *Extension Magazine*, made plans of this kind. He is the author of the second film, entitled "Christianity." It is one of the most remarkable stories ever conceived, and by experts conceded to be capable of rivalling "The Birth of a Nation." In the hands of Signor Camillor, an ardent Catholic, who will bring to the directorial work not only the skill acquired in many years of directing in Italy, but devoutness of spirit, the film is sure of being developed magnificently. He was chief director of the Italia Film Co. in Turin, among his pictures being "The Fall of Rome," "La Tosca" and many other successes.

Suggestions as to future subjects are welcomed by the company, and Catholic societies even now may arrange for the showing of the films in their city to be under their management.

All films during production will, in addition to the prelate authors' assistance, be directly supervised by an officially appointed censor under the control of the Archdiocese of New York. Approval of the plan for the "Catholic Truth Films" and official censoring arrangements were made with Bishop Hayes, auxiliary to Cardinal Farley, and Monsignor Dunn, chancellor of the Archdiocese of New York and head of the Society for the Propagation of the Faith, through the good offices of Monsignor Kelley of the Chicago Archdiocese.

THE PORTLAND MEETING OF THE NATIONAL EDUCATIONAL ASSOCIATION

A number of inquiries have been received concerning a rumor that the Portland meeting of the National Education Association would be abandoned. A careful study of the situation leads to the conclusion that so far as this country is concerned, we are more certain as to the condition of affairs this summer than we are as to the condition in which we will find ourselves next summer. To postpone the meeting for one year would be taking a leap in the dark. It is true that there is a feeling of uncertainty in the

minds of Americans and a number of conventions have been abandoned. The schools, however, must be continued and the present unusual situation makes it all the more necessary that schoolmen should meet these conditions squarely and as the result of investigation and conference, determine the ways in which the system can be made to add to the increased efficiency which is desired in this country. Patriotic motives alone should make the Portland meeting the most influential in the history of the Association. The program is to be built around the subjects of *Preparedness*, *Nationalism* and *Patriotism*, and the schoolmen are able to discuss these questions from an absolutely unbiased standpoint as commercialism does not enter into their work. The attempt to let down the bars so far as child labor is concerned on the plea of patriotism is an attempt in some quarters to again commercialize the productivity of the child. As schoolmen we should meet every certainly determined necessity but on the other hand we should stand for the protection of the school children. The necessity for preserving normal conditions as nearly as possible is recognized by those who have made an extended study of the country's needs. Let the schoolmen do their part!

In addition to the regular meetings of the Association and its departments, the League of Teachers' Associations, The Council of Primary Education, the Classical Association, the Modern Language Association, the Federation of College Women, the Deans of Women, the American Home Economics Association, the Conference of Education Extension, the School Garden Association and the Council of Teachers of English will all hold meetings at Portland in connection with ours and the United States Deputy Commissioner of Naturalization has called a citizenship convention for the same time. A railroad rate has been granted which is lower than the regular summer tourists rate and while the roads east of Buffalo have not officially taken action in the matter, it is expected that they will meet the rate which has been granted by the Western roads. In addition to the serious business of the meeting, an opportunity will present itself for persons to see the most wonderful natural scenery in this country and enjoy an unexcelled climate. For those who wish to add summer school privileges to the regular trip, the summer schools in the Northwest afford special advantages this year.

We should be glad to send copies of the National Education Association *Bulletin* to any who may ask for the same.

Yours truly,

D. W. SPRINGER,
Secretary.

HOME GARDENING

As a result of the waste of nearly three years of war, and of the decreased production of these years throughout the world, the supply of food for the world as compared with the demand is less than it has been for more than half a century, and food prices in this country are higher than they have been since the war between the States. As a result of the entering of the United States into the world war, many hundreds of thousands of men will be drawn into the Army and the Navy, and hundreds of thousands more will be employed in munition plants and in other industries directly connected with military preparation. Yet, from our fields and orchards and gardens we must feed and clothe our hundred million of men, women and children, supply our armies, and feed a large part of the population of Europe, where the draft from the farms has been much larger and the need is far greater than here.

Some weeks ago, I called attention to the fact that under proper direction and with proper assistance, schoolboys and girls in the cities, towns, villages, suburban and manufacturing communities of the United States might easily produce in the gardens and back yards of their homes, and on available vacant lots three or four hundred million dollars worth of vegetables and fruits annually, while at the same time they would gain physical health and strength and much of educational value. At the same time I stated that if the five or six millions of older boys and girls and adult men and women for whom an hour or two of outdoor work each day would be valuable for recreation and for rest from the routine of their daily labor in office and shop and mill and mine, could also be interested in this work, the total value of the products might be increased to more than three-quarters of a billion dollars a year. Being produced at home for immediate family use, there would be no cost for transportation or handling, and a minimum of waste through deterioration and temporary glutting of local markets.

The declaration of war with Germany has stimulated great interest in this subject in all parts of the country. But children and untrained older people, however industrious they may be, cannot be expected to accomplish much without constant industry and knowledge of soils, fertilizers, tillage, and proper selection of varieties of vegetables.

I therefore appeal once more to school boards everywhere to provide for such work *by employing through the entire spring, summer, and fall at least one garden teacher or director for every* 100 *children between the ages of nine and fifteen* for whom land can be found and who can be induced to spend two or three hours a day in gardening. I also appeal to all principals and teachers who have any practical knowledge of gardening to volunteer their services freely or for the smallest possible salary for whch they can afford to work. In this way, probably more effectively than in any other, can they serve their country just now. The experience will have value for the teachers themselves since there will be a permanent demand for directors of work of this kind at reasonably good salaries.

In most cases it will be found helpful and economic to engage the assistance of a practical gardener who can give help in the heavier work which children cannot do.

In doing this work, neither teacher nor children need lose time from school. In the spring and fall, the work can be done evenings and mornings, before and after school hours, and on Saturdays; more time can be given in vacation months. For best results, gardens should be cultivated throughout the summer and as late in the fall as anything can be grown in them. Wherever possible, gardens should be irrigated when weather conditions require it.

If this work is to be done at all this year, it must by begun at once. The season is already well advanced, especially in the South. The Bureau of Education will assist as it can by general directions from its division of school and home gardening, and the Department of Agriculture will send bulletins and other helpful printed matter.

If funds for necessary expenses cannot be had otherwise, children who receive instruction, or their parents, might well pay into a general fund 10 or 20 per cent of the value of vegetables grown. Even if 20 per cent should be paid, this is much less than the

charges made by middlemen for handling green groceries. Local bankers and others interested might well afford to advance garden associations the funds needed for immediate expenses.

P. P. CLAXTON.

SCHOOL COMMENCEMENTS AND THE WAR

Approaching commencement exercises in American high schools will be memorable for their emphasis upon America's place in the world war, if the suggestion of the United States Bureau of Education, Department of the Interior, is adopted. In a letter to the 15,000 high schools throughout the United States, approving the recommendation of the Committee of Public Information and the National Board for Historical Service, Commissioner Claxton declares:

"The approaching commencement exercises of the high schools find the American people entering on a great World War. Before another commencement the Nation will be tried by standards more searching and tests more severe than any to which this great democratic experiment has ever been subjected. No proper occasion should be neglected to give our people in every community, however isolated or apathetic, a firm grasp of the reasons that have moved a great Nation to see that the issues of this struggle are vital to our own safety and to the preservation of democracy against the triumphs of autocracy. We are now engaged in our first great tasks of military preparation and the pressing task of preparing to feed and finance our own people and Government and the peoples and governments now in the heat of a struggle that has become ours. Every one who clearly comprehends is thus fortified in spirit to play his or her part in times that will try men's souls.

"Can the commencement exercises in every high school be better directed than towards an elevated and enlightening discussion of the faith in popular government now on trial for its life, a discussion which makes clear the passionless purposes defined by the President in his war addresses to Congress? The Nation must be held steadily to those high purposes despite the passions aroused by war. The American people must be made to see clearly that the world which is made over by this war is one in which we must take our place to cooperate with those who share our ideals of democracy and a world freed from the dangers of wars dictated by

dynastic ambition or national policies based on a philosophy of war. If a world rent by war and its heritage of hatred is to be pointed towards the paths of permanent peace, the American people must be ready to touch hands with all peoples who see, in a sane and safe world, a goal worth some sacrifice of national self-interest."

The Commissioner's letter closes with the suggestion that the commencement speakers consider the possibility of discussing vigorously and clearly the issues at stake from the American point of view.

WHAT IS YOUR CHILD LEARNING?

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners, and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindliness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for

these early lessons in conduct and manners are probably never quite eradicated. Men who as children were accustomed to hearing uncouth language still lapse in manhood into this fault, however well educated they may have become, and the same is true of physical mannerisms and even of the mental attitude. If a child grows up among people who are scolding, faultfinding, complaining, or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.

WAR ECONOMY IN LEATHER

Simple Measures Recommended for the Preservation of Shoes and Harness

War demands leather—leather for soldiers' shoes, leather for harness, leather for equipment of many kinds. In this country there is no such surplus that we can afford to waste any of it; and it is wasting leather not to care for and preserve it properly. In the Army and out, we all wear shoes. If we manage them rightly they will last longer, we will not need so many new ones and there will be more left for others. The following suggestions from the Leather and Paper Laboratory of the U. S. Department of Agriculture can be utilized by everyone who walks.

To Save Shoes

Shoes should be oiled or greased whenever the leather begins to get hard or dry. They should be brushed thoroughly and then all the dirt and mud that remains washed off with warm water, the excess water being taken off with a dry cloth. While the shoes are still wet and warm apply the oil or grease with a swab of wool or flannel. It is best to have the oil or grease about as warm as the hand can bear and it should be rubbed well into the leather, preferably with the palm. If necessary, the oil can be applied to dry leather, but it penetrates better when the latter is wet. After treatment the shoes should be left to dry in a place that is warm—not hot.

Castor oil is satisfactory for shoes that are to be polished; for plainer footgear, neatsfoot, fish oil or oleine may be substituted. If it is desired to make the shoes and boots more waterproof, beef tallow may be added to any of these substances at the rate of half a pound of tallow to a pint of oil. The edge of the sole and the welt should be greased thoroughly. Too much grease cannot be applied to these parts.

A simple method of making the soles more durable, pliable and water resistant is to swab them occasionally with linseed oil, setting them aside to dry over night.

Many of the common shoe polishes are harmful to leather. All those which contain sulphuric, hydrochloric, or oxalic acids, turpentine, benzine, or other volatile solvents, have a tendency to harden the leather and make it more liable to crack.

It is poor economy, too, to wear a shoe with the heel badly worn on one side. This throws the shoe out of shape and may soon result in its ruin. It is also likely to cause temporary injury to the foot.

To Preserve Harness

Harness leather, like shoes, cannot be neglected without injury that lessens its durability. It should be washed and oiled frequently. The washing should be done in tepid water, with a neutral soap and a sponge or stiff brush. After rinsing in clean tepid water, the harness is hung up to drain a little while before oiling. For driving harness neatsfoot or castor oil is best, but for heavy harness there may be some tallow in the oil. The applications should be light for driving and liberal for heavy harness. The oil, warm to the hand, is rubbed thoroughly into the leather while it is still wet from the washing. Excess oil which the leather is unable to take up should be removed with a clean, dry cloth.

CURRENT EVENTS

THE CATHOLIC EDUCATIONAL ASSOCIATION

The Catholic Educational Association will meet in annual convention at Buffalo, N. Y., from June 25 to 29. This Fourteenth Annual Meeting, to be held under the patronage of the Right Rev. Dennis J. Dougherty, D.D., gives every promise of equalling, if not surpassing, its predecessors for attendance and convention activities.

The Convention will open with Solemn Mass in the Church of the Holy Angels, Porter Avenue, at which the Right Reverend Bishop will address the delegates.

The preliminary program outlines work for an active session. In brief it is as follows:

Tuesday, June 26

GENERAL SESSION

11.00 A. M.—Opening of the Convention.

Address of the President General.

Reading of Reports. Appointment of Committees on Resolutions and Nominations. Miscellaneous Business. Registration.

Paper: "The Conservation of Our Educational Resources." By the Rev. William J. Bergin, C.S.V., St. Viator College, Bourbonnais, Ill.

Discussion.

COLLEGE DEPARTMENT

2.00 P. M.—Opening of Conference. Business session. Address of the President, Very Rev. James P. O'Mahoney, C.S.V., President of St. Viator College, Bourbonnais, Ill.

Announcement of topics to be discussed at Business session, Thursday morning.

Appointment of Committees on Resolutions and Nominations.

Paper: "Differentiation of Departments of Instruction in Colleges, With Specialists in Each Department." By the Rev. Henry S. Spalding, S.J., Loyola Academy, Chicago, Ill.

Discussion.

4.00 P. M.—Business session.

CATHOLIC COLLEGES FOR WOMEN

4.00 P. M.—Business Session.

Paper: "The Curriculum of the Women's Catholic Colleges in

Relation to the Problems of Modern Life." By a Dominican Sister of College of Santa Clara, Sinsinawa, Wis.

Discussion.

PARISH SCHOOL DEPARTMENT

2.00 P. M.—Opening of Conference.

Address by the President, Rev. Joseph F. Smith, Superintendent of Parish Schools, Archdiocese of New York.

Business session. Appointment of committees.

Paper: "Supplementary Reading." By Rev. Brother A. Edward, F.S.C., Manhattan College, New York City.

Discussion: Rev. Joseph V. McClancy, Superintendent of Parish Schools, Brooklyn, N. Y.

3.00 P. M.—Paper: "The Problem of the Rural School." By Reverend Brother Bede, C.F.X., St. Joseph's Preparatory College, Danvers, Mass.

Discussion.

SUPERINTENDENTS' SECTION

2.00 P. M.—Opening of Conference.

Address by Rev. John E. Flood, Chairman.

Business session. Committee reports. Appointment of committees.

Paper: "Would it be practical to introduce the Study of a Foreign Language in the Seventh Grade?" By the Rev. Joseph A. Dunney, S.T.L., Superintendent of Parish Schools, Albany, N. Y.

Discussion: By the Rev. William J. Fitzgerald, S.T.L., Superintendent of Parish Schools, Hartford, Conn.

3.00 P. M.—Paper.

CATHOLIC DEAF-MUTE CONFERENCE

2.00 P. M.—Paper: "The Requirements of a Teacher of the Deaf." By a Sister of St. Joseph, Buffalo, N. Y.

Paper: "A Congregation of Deaf Sisters—The Little Sisters of the Seven Dolors." By a Sister of the Deaf-Mute Institute Montreal, Canada.

Paper: "Doings at the Boston School for the Deaf." By a Sister of St. Joseph, Randolph, Mass.

Paper: "Requirements of a Missionary for the Deaf." By the Rev. P. S. Gilmore, Buffalo, N. Y.

Paper: "Fifteen Years with the Deaf of Chicago." By the Rev. F. A. Moeller, S.J., Kansas City, Mo.

SEMINARY DEPARTMENT

2.00 P. M.—Opening of Conference. Address by the President, Very Rev. John F. Fenlon, S.S., D.D., the Catholic University of America, Washington, D. C.

Appointment of committees.

Miscellaneous Business.

NOTE.—In all the sessions the general topic will be the Spiritual Training of Seminarians.

Paper: "Spiritual Reading and Spiritual Conferences in the Seminary." By the Right Rev. Msgr. John B. Peterson, Ph.D., Rector of St. John's Ecclesiastical Seminary, Boston, Mass.

Discussion.

RELIGIOUS COMMUNITIES

2.00 P. M.—Meeting of the Representatives of Provincials of Religious Communities of Women in the United States, held by invitation, and under the auspices of the Right Reverend Bishop of Buffalo.

Address.

Conference.

GENERAL MEETING

7.30 P. M.—Committee meetings.

8.00 P. M.—General meeting of all members of the Departments and Sections.

Paper: To be announced later.

Discussion.

Wednesday, June 27

COLLEGE DEPARTMENT

9.00 A. M.—Paper: "Department of Ancient Languages, Its Organization and Content of Curriculum." Writer to be announced later.

Discussion.

Paper: "Department of English, Its Organization and Content of Curriculum." By the Rev. Michael Earls, S.J., Holy Cross College, Worcester, Mass.

Discussion.

Paper: "Department of Philosophy, Its Organization and Content of Curriculum." By the Rev. Henry Woods, S.J.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Vocational Education." By the Rev. J. W. McGuire, C.S.V., St. Viator College, Bourbonnais, Ill.

Discussion.

10.00 A. M.—Paper: "Text-books for Catholic Schools." By the Rev. Francis O'Neill, O.P., Ph.D., Holy Rosary Priory, Minneapolis, Minn.

Discussion: Rev. M. J. Larkin, Associate Superintendent of Parish Schools, Archdiocese of New York.

SUPERINTENDENTS' SECTION

9.00 A. M.—Paper: "Is Uniformity of Text-books Necessary?" By the Rev. William P. McNally, Assistant Superintendent of Parish Schools, Philadelphia, Pa.

Discussion: Rev. Brother George Sauer, S.M., Mt. St. John Normal Institute, Dayton, Ohio.

Paper: "Causes Which Demand Vocational Training in the United States." Brother Baldwin, F.S.C.

Discussion.

SEMINARY DEPARTMENT

9.00 A. M.—Paper: "The Seminary Council and the Call to Orders." By the Very Rev. E. R. Dyer, S.S., D.D., Rector of St. Mary's Seminary, Baltimore, Md.

Discussion.

GENERAL SESSION

11.45 A. M.—General meeting of all members of the Association.

Annual election of general officers of the Association.

Business session.

Paper: "Educational Standards." By the Rev. Patrick J. McCormick, S.T.L., Ph.D., Associate Professor of Education at the Catholic University of America, Washington, D. C.

Discussion.

COLLEGE DEPARTMENT

2.30 P. M.—Paper: "The Present Status of the Junior College." By a Professor of Notre Dame University.

Discussion.

3.30 P. M.—Sectional meetings—Business sessions.

MATHEMATICAL AND SCIENCE SECTION

Paper: "Biology in the College Course."

Discussion.

PHILOSOPHY AND HISTORY SECTION

Paper: "Content of Curriculum of Sociology." By Dr. Frank O'Hara, Associate Professor of Economics at the Catholic University of America, Washington, D. C.

Discussion.

LANGUAGES AND LITERATURE SECTION

Paper: "The Theological Factor in the Philosophy of History." By Brother Bernardine, F.S.C., Christian Brother's College, St. Louis, Mo.

Discussion.

GENERAL MEETING

8.00 P. M.—Conferences of Seminary and College Departments; Very Rev. John F. Fenelon, S.S., D.D., President of the Seminary Department in the Chair.

Topic: "Our Colleges and Our Seminaries."

Discussion will be led by Very Rev. James P. O'Mahoney, C.S.V., Rev. M. Schumacher, C.S.C., and others.

MEETING OF SUPERIORS OF RELIGIOUS COMMUNITIES

2.30 P. M.—Address. By Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University, Washington, D. C.

Conference.

Those attending are requested to suggest topics for consideration.

Adjournment.

Thursday, June 28

COLLEGE DEPARTMENT

9.00 A. M.—Reports of Various Sections.

Report of Committee on Status of High Schools and Colleges. By the Very Rev. James A. Burns, C.S.C., Rector of Holy Cross College, Washington, D. C.

Report of Committee on Legislation as affecting Catholic Colleges. By Brother Thomas, F.S.C., St. Joseph's Collegiate Institute, Buffalo, N. Y.

Business session. Discussion of topics of general interest.

Paper: "How to Bring Catholic Colleges before the Public." By the Very Rev. B. P. O'Reilly, S.M., President of St. Mary College, Dayton, Ohio.

"Text Books for College History."

Paper.
Resolutions.
Election of Officers.
Adjournment.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Teaching of Liturgy in the Elementary School." By the Rev. Peter C. Yorke, D.D., San Francisco, Cal.
Discussion.
10.00 A. M.—Paper: "Character Formation in Our Schools." By the Rev. Patrick Cummins, O.S.B., Conception, Mo.
11.00 A. M.—Paper: "Memory Work in the Grades." By Rev. Brother Gilbert, F.S.C., Mt. St. Joseph's College, Baltimore, Md.
Election of Officers.
Miscellaneous Business.
Resolutions.
Adjournment.

SUPERINTENDENTS' SECTION

9.00 A. M.—Paper: "Should We Persuade Our Secondary Pupils to Take the Classical Course in Preference to Other Courses." By the Rev. Joseph S. Cameron, Ph.D., Superintendent of Parish Schools of the Diocese of Rochester, N. Y.
Discussion: Reverend Brother Philip, F.S.C.; Rev. Brother John Waldron, S.M.
Election of Officers.
Miscellaneous Business.
Resolutions.
Adjournment.

SEMINARY DEPARTMENT

Paper: "The Training of Seminarians in Meditation." By the Rev. Martin J. Blake, C.M.
Discussion on this paper, and suggestion in regard to the general problem of seminary discipline and training.
Business session.
Election of Officers.
Resolutions.
Adjournment.

COMMITTEE ON RESOLUTIONS

11.30 A. M.—Final meeting of the Committee on Resolutions of the Association.

Resolutions may be presented from the floor at the general meetings on Tuesday and Wednesday, and they will be referred to the Committee on Resolutions. Resolutions may also be sent to the Secretary General at any time, who will hand them to the chairman of this committee. No resolutions can be considered by the committee unless they are presented before 11.00 A. M. Thursday.

12.00 M.—General meeting of the Association and all its Departments and Sections. Announcement of members of the General Executive Board. Reading of the resolutions of the Association. Miscellaneous business. Adjournment.

SUPERIORS OF RELIGIOUS COMMUNITIES

2.30 P. M.—Address by the Rev. Walter J. Drum, S.J., Woodstock College, Frederick, Md.

DEATH OF DIOCESAN SUPERINTENDENT

His associates in supervisory work and his many friends were deeply grieved to learn of the death on May 4 of Rev. A. V. Garthoeffner, Superintendent of Schools, Archdiocese of St. Louis. Although Father Garthoeffner had been in ill health for over a year, his youth and apparently vigorous constitution were expected to overcome the ravages of the malady to which he succumbed. He was called to his reward at the age of forty-three years, when the great work for which he planned and labored was only beginning to show the results he anticipated.

Father Garthoeffner was a native of St. Louis. He received his classical education at St. Francis' Seminary, Milwaukee, and his theological training at Kenrick Seminary, St. Louis, where he was ordained to the priesthood June 12, 1896. In 1910 he was appointed the first superintendent of schools for the archdiocese and until stricken with illness devoted himself whole-heartedly to the tasks of his office. To him was largely due, among other notable achievements, the successful organization of the Catholic high schools in the city of St. Louis. This was, however, but one phase of his manifold activities in behalf of better organization in the school system.

In the Catholic Educational Association, Father Garthoeffner

will be remembered as an active worker especially in the Parish School Department. He held office in the Superintendent's section and in recent years was identified with every movement looking toward the more unified conduct of Catholic superintendent's work in the dioceses of the country. His generous cooperation in every good work, his enthusiasm for the Catholic cause were as conspicuous in these general gatherings as his zeal in the diocesan system for which he spent the best energies of his short life.

NEW BUILDING AT SISTERS COLLEGE

A new House of Studies is being erected on the grounds of the Catholic Sisters College, Brookland, D. C., by the School Sisters of St. Francis, of Milwaukee, Wis. The present Superior General of this Community is Rev. Mother M. Alfons and the Spiritual Director is the Very Rev. J. H. Theisen.

On March 22, ground was broken for this new domicile, which is 84 by 35 feet in dimensions, two stories in height, with additional basement and attic. The entire building except the basement which is concrete, is constructed of hollow tile and is to be covered with stucco. Next to the Anthony Brady Memorial Hall this is the largest building on the grounds. It contains twenty-four private studies, besides a chapel, which accommodates twenty-four persons, a vestry, a medium sized parlor, a large community room, a library and a bathroom on each floor including the basement. Connected with the first floor are two verandas and with the second floor two large sleeping porches.

Great progress has been made during the month of May. The building is now under roof and the rough floors have already been laid. For the last three or four weeks the carpenters, plumbers and electricians have been working simultaneously. Unless unforseen delays occur, the new House of Studies will be completed by the first of August.

NATIONAL EDUCATION ASSOCIATION

The 1917 meeting of the National Education Association will be held at Portland, Ore., from July 7 to 14. According to preliminary announcements, the ideas around which the programs of the general sessions will center are Preparedness, Nationalism, and Patriotism. Speakers representing various phases of educational work will show particular types of training tending to the

development of these fundamental virtues. A considerable number of speakers representing business and political life will make their contributions to the same general topics. Speakers who have definitely accepted invitations to appear upon the program are Mrs. Alexander Thompson, of Dallas, Ore.; Commissioner P. P. Claxton, Washington, D. C.; Mrs. Anna Y. Reed, Seattle, Wash.; Commissioner E. O. Sisson, Boise, Idaho; President Henry Suzzalo, Seattle, Wash.; E. B. Piper, Editor, *The Oregonian*, Portland, Ore.; Cora Wilson Stewart, Chairman State Commission on Illiteracy, Frankfort, Ky.; W. J. Kerr, President, Agricultural College, Corvallis, Ore.; Gov. Ernest Lister, Olympia, Wash.; Ella Flagg Young, Chicago, Ill.; T. L. Campbell, President, State University, Eugene, Ore.; Josephine Corliss Preston, State Superintendent for Washington; and T. W. J. Newbill, State College, Pullman, Wash. Preliminary to the Thursday evening meeting there will be a public admission of a class of one hundred foreigners to citizenship. The regular exercises will be carried out by the Circuit Judge who will hold a session of his court in the auditorium for this particular occasion.

The Department of Kindergarten Education will center one of its sessions on the topic, "The Kindergarten as an Organic Part of Every Elementary School," with discussions from the viewpoint of college president, city superintendent, school principal, grade teacher, kindergartner, physician, and psychologist. Some of the speakers are President Suzzallo, of Seattle, Wash.; Associate Superintendent Shallow of New York City; Superintendent Shiels of Los Angeles; Dr. Caroline Hedger of Chicago; and Rudolph Archer, Valley City, N. D. The round table will be devoted to a discussion of practical kindergarten problems in connection with games, stories, handwork and materials. A joint session will be held with the Elementary Department, at which time there will be presented moving pictures and slides illustrating various kindergarten and elementary school activities with platform class demonstrations of first-grade work.

The Department of Elementary Education will treat of the "Principals of the Progress in Education" with the fivefold division —The Philosophy of Modern Education, the Science of Teaching in the Modern Normal, the Experimental School, The Enfranchised Woman Teacher, The Public School and the Nation in 1917. At its second session the topic will be "Practice in Progress in

Education" with the fivefold sub-division—The Democratic Trend in School Administration, The Problem of Supervision as it relates to the Art of Teaching, New Ideals in City Schools, New Ideals in Rural Schools, The Democratic Significance of Recent Educational Movements in the Community.

The sessions of the Department of Special Education will present contributions by recognized experts in the several lines of the department; interests, not only on tested, but as well on desirable policies of organization and methods of teaching children. In conformity with the Association's emphasis on National Preparedness, the department will, among other features, lay stress upon the necessity of more adequate preparedness of teachers for special children of all sorts.

The Department of Secondary Education will present the following topics and speakers: "The Intermediate School or Junior High School," Superintendent A. C. Barker, Oakland, Cal.; "The Junior College or the Six-Four-Four Plan," Superintendent Frazier, Everett, Wash.; "The Evening High School, Its Needs and Possibilities," Assistant Superintendent W. M. Osbourn, Tacoma, Wash.; "Conservation of the Teacher," Prof. C. E. Rugh, University of California; "Conservation of the Pupil," Principal Geo. C. Jensen, Elco, Nev.; "The Girl Problem in the High School," Elizabeth Rowell, Advisor of Girls, Broadway High School, Seattle, Wash.; "The Responsibility of the High School for American Ideals," President A. H. Reinhardt, Mills College, Oakland, Cal.

The Department of School Hygiene will present the following topics and speakers: "Sanitation of the Rural Schoolhouse in Oregon," M. L. Pittman, Normal College, Monmouth, Ore.; "Getting Results in Medical Inspection," Ira C. Brown, Medical Inspector, Seattle, Wash.; "A State Program for School Health," Horace Ellis, State Superintendent of Schools for Indiana; "The Tacoma System of Health-Supervision," E. A. Layton, Medical Inspector, Tacoma, Wash.; "Preventive Medicine in the Schools," N. K. Foster, Medical Inspector, Oakland, Cal.; "Physical Training versus Athletics," Charles H. Hunt, Director, Physical Training, Lewis and Clark High School, Spokane, Wash.

Speakers for the program of the Department of Physical Training already secured are O. M. Plummer, of Portland, Ore.; William T. Foster, Reed College, Portland, Ore.; John H. Finley, Commis-

sioner of Education, Albany, New York; A. C. Strange, Superintendent of Schools, Baker, Ore., who will speak on "Preparedness Based on Physical Training;" C. R. Frazier, Superintendent of Schools, Everett, Wash., who will speak on "What Should Be the Outcome of Physical Training in the Public School;" Christian Brocar, Supervisor of Physical Training, Public Schools, Spokane, Wash., who will speak on "More Corrective Work in Special Lines in the Grades." There will also be an open-air demonstration on physical training and playground work.

The Department of Science Instruction will discuss "Reorganization of Science Courses to Fit a Three-Year Intermediate High School;" "The Natural Aid which the Proper Instruction in Scientific Facts, Thinking and Application Can Lend to Instruction in Preparedness;" "The Training of Science-Teachers." It will also hold a joint session with the Department of Vocational Education and Practical Arts, the program centering around the topic "The Legitimate Vocational Content of the Intermediate High-School Course; The Extent to Which Correlated Instruction in Practical Arts and Sciences Can Vitalize the Work."

The Department of Rural and Agricultural Education will present the following topics and speakers: "A Program for Rural School Education in the State," Thomas E. Finegan, State Department of Education, New York, and C. G. Schulz, Superintendent of Public Instruction, Minnesota; "Teacher-Training in Its Relation to the Teaching of Agriculture as a Practical Art," Z. M. Smith, State Department of Education, Indiana, and John M. Munson, State Department of Education, Michigan; "A Typical Case of Rural Education," Illustrated, John A. Doelle, Superintendent of Schools, Houghton, Mich.; "Results Achieved in Secondary Agriculture and the Methods Pursued in Actual Practice," H. H. Goddard, State Department of Education, Wisconsin. The round-table discussions will center on "The Provisions of the Smith-Hughes Bill as Related to Agriculture and Home Economics" and "The Relation of the Rural School to the Problems of Nationalism."

The Department of School Administration will be addressed by the following members of Boards of Education: Wm. Piggot, Seattle, Wash.; Mrs. Waters, Los Angeles, Cal.; Frank B. Wiley, New York City; Steven Knight, Denver, Colo.; Mae Snow, Minneapolis, Minn.; and Jacob Loeb, Chicago, Ill.

The general question of schoolhouse architecture will be discussed by Frank Irving Cooper, Boston, Mass.; W. B. Ittner, St. Louis, Mo.; C. B. J. Snyder, New York City; and J. J. Donovan, Oakland, Cal. Addresses will also be given by President Robert J. Aley; Dr. Caroline Hedger, Chicago, Ill.; Commissioner J. H. Finley, Albany, N. Y.; and President Wm. T. Foster, Portland, Ore. The usual luncheon in honor of the president will be given under its auspices.

The Library Department will devote its first meeting to a discussion of "Dramatic Interpretation of Literature" and its second meeting to the "Problem Method of Instruction and Its Probable Correlations in Library Service and Administration." In addition to these general sessions, there will be a meeting for the presentations of the reports of the various committees of the department.

The Department of School Patrons will present as speakers, among others, Bishop Walter P. Sumner, Portland, Ore.; Ella Flagg Young, Chicago, Ill.; State Superintendent Mary C. C. Bradford, Colorado; W. B. Owen, Chicago, Ill. A round-table will be held on the question of "Vocational Supervision" with Mrs. A. W. Moore, Chairman of the Vocational Supervision Committee, presiding.

The Department of Classroom Teachers will have as a general topic of its first session, "Essential Factors in Educational Preparedness." This will be discussed under the following subheads: Moral and Physical Values versus Academic Standards of the Classroom, Vocational Guidance, Organization among Teachers as Related to National Preparedness.

At the second session the following topics will be presented: The Educational Trend as Seen in the Demands Made by the Public on the Teacher and the School, What the Teacher Should Demand of the Public, The Effect of the Teacher's Work of the Organization of the Junior High School, Art in the School Environment, The Immeasurable in Teaching, Departmental Teaching and Its Effects on the Teacher's Ideals, Relation of the Special Teacher to the Class Teacher, The Education of Girls, The Future of Teachers' Salaries.

The Department for the Promotion of a Wider Use of Schoolhouses was established at New York and will hold its first meeting at Portland. The following topics will be discussed by experienced speakers: The Education of the Adult, The Schoolhouse

and the Neighborhood, The Schoolhouse as a Public Forum, The Schoolhouse as a Laboratory for Citizenship, The Schoolhouse and Recreation, The Schoolhouse as a Place for Political Meetings, The Schoolhouse as a Musical Center, Activities in the Schoolhouse Illustrating Democracy.

Organizations Meeting with the N. E. A.

The League of Teachers Associations will hold its fifth annual convention, with headquarters in Room 481, Hotel Multnomah. Reports of the standing committees on membership, press, legislation, social and economic status of teachers will be presented, as well as reports of special committees on pensions teachers' tenure, teachers' recreation, advisory councils, exchange of teachers and county unit. The principal address of the meeting will be given by Carroll G. Pearse, President, State Normal School, Milwaukee, Wis.

The National Council of Primary Education will serve luncheon following the morning meeting of the Elementary Department, in connection with which there will be an informal discussion.

The Classical Association of the Pacific States will hold a meeting for the discussion of problems relating to the teaching of Greek and Latin and to enable teachers of the classics from various parts of the country to become acquainted. This Association is one of the four Associations of classical teachers among which the territory of the United States is divided. It cooperates in the publishing of the *Classical Journal.* The sessions to be held at Portland will constitute a special meeting of the Association as a whole.

Arrangements for holding modern language conferences similar to those held for the first time in New York last year are being made. The program will consist of papers by eminent teachers of modern languages and of round-table discussions of practical pedagogical questions.

The National Federation of College Women will hold its fourth biennial in connection with the meeting of the N. E. A., with headquarters at the Multnomah. All college women attending the Education Association meeting are invited to register and participate in the convention. The program which is being prepared includes reports from clubs concerning their activity, symposiums, addresses, musical programs, and other features. The

Federation is emphasizing three big movements this year, namely, Better Films, Vocational Bureaus, Scholarship Loan Funds, and the best authorities in the United States will talk on these subjects, and the national chairmen will report the progress which has been made.

Besides the organizations named the following societies will hold meetings at Portland: American Home Economics Association; Conference on Extension Education; School Garden Association of America; National Council of Teachers of English; Federation of State Education Associations; Conference of Deans of Women; Congress of Mothers and Parent-Teacher Associations.

CHURCHMAN AND EDUCATOR

The memory of the Most Rev. James Hubert Blenk, D.D., Archbishop of New Orleans, who died April 20, will long survive in Catholic educational circles not only of the bereaved archdiocese but of the country. The late Archbishop who was a member of the Marist community began educational work as a professor in Jefferson College, St. James Parish, Louisiana, and was for a number of years president of the institution. Although subsequently engaged in administrative affairs as pastor of Holy Names Church, Algiers, and as auditor of the Apostolic Delegation to Cuba and Porto Rico his educational services were many and notable. As Archbishop of New Orleans the welfare of Catholic schools was one of his chief interests and concerns.

At the invitation of Archbishop Blenk, the Catholic Educational Association held its 1913 meeting at New Orleans. The success of that meeting was generally attributed to the enthusiasm and inspiration aroused by the Archbishop himself. For many years he was an active trustee of the Catholic University of America. A late number of the *Bulletin* of the University contains the following tribute to him:

"By the death of Most Rev. James Hubert Blenk, D.D., Archbishop of New Orleans, on April 20, the Catholic University loses a beloved and efficient Trustee, a loyal friend and a generous benefactor. The sympathies of the University go out to the clergy and the people of Louisiana for the loss of their great-hearted shepherd, and most active and eloquent leader. He was ever devoted to the interests of the Catholic University, and in season and out insisted on its importance to the cause of Catholic

education. His own scholarly training, profound learning, and long experience as a pastor of souls added a unique value to his, advocacy of the University's calling and work in our American Catholic life. God send his widowed clergy and people a successor in every way worthy of him and of the traditions of this great diocese. May he rest in peace!"

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The National Conference of Catholic Charities is eager to collect records concerning activities of all Catholic relief organizations during the present national emergency. Societies and heads of Institutions which engage in any form of social work are expected to do their full share in anticipating problems of civil and military relief and to cooperate as circumstances may require with related efforts in this field. It is important for our history to assemble records which will show the patriotic response of Catholic organizations to this call of our country. Copies of Resolutions adopted and accounts of meetings, addresses and of all arrangements made separately or in conjunction with other civic bodies should be gathered, classified and preserved for the use of the historian. Officers of organizations and others interested in social work are urgently asked to send information to the National Conference of Catholic Charities, Catholic University of America, Washington, D. C., in order that this may be done. Neglect of this thoughtful service will rob the Church of a golden opportunity to show to the world the spirit of her benevolence in its incomparable splendor.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

A Lily of the Snow, Scenes from the Life of St. Eulalia of Merida, by F. A. Forbes. New York: The Encyclopedia Press, 1916. Pp. 46.

This little play, intended for school use, will bring the children back to a realization of Catholic life in Spain in the year 303, and teach them something of the faith and fervor of the martyrs.

The Doctrine of Formal Discipline in the Light of Experimental Investigation, by Nellie P. Hewins, Ph.D., Pd.D. being No. 16 of Educational Psychology Monographs. Edited by Guy Montrose Whipple. Baltimore: Warwick & York, 1916.

There has been much discussion in recent years concerning the value of formal training. One school of educators rely even to the present time almost wholly upon the pupil's ability to transfer the training received in one branch to any other line of thought and conduct along which such transfer might prove helpful in after life. Another school of thinkers deny totally this contention and essay to prove on theoretical grounds that the transfer, if made at all, is practically negligible in amount. To their mind education must be for definite concrete situations and any discipline that does not so shape the mind and character is not worthy of the name. The solution of the question evidently lies within the field of educational psychology, and more or less experimentation has been undertaken to determine where the truth of the matter lies. The difficulty with these experiments, or one of the difficulties of them, lies in the fact that the minds experimented upon in the psychological laboratory are usually adolescent or adult, whereas the matter is of great importance in dealing with younger children. The present monograph undertakes to present the case through a series of experiments made in the classroom upon little children. The results found by the author are in opposition to the current view, which seems to be about to receive a thorough trying out by the experiment at Columbia University under the supervision of the General Education Board. The author, in concluding her work, says: "Feeling that the balance of argument and scientific proofs were against

formal discipline when this investigation was begun, I am forced by the results obtained to admit that from this experiment the proof seems to be on the affirmative side."

The General Value of Visual Sense Training in Children, by Chang Ping Wang. Baltimore: Warwick & York, 1916. Pp. vii+85.

This monograph deals also with the transfer of formal discipline as revealed by classroom experiments. Dr. Wang is a Chinese government student at the University of Michigan. His work has a direct bearing on the value of sense training such as that insisted upon in the Montessori system. The results obtained by Dr. Wang are in favor of the transfer. In his conclusion the doctor says: "Our experiments seem to indicate that the amount of transfer depends upon two factors, namely, purposeful application of method and the efficiency of the method applied."

A Point Scale for Measuring Mental Ability, by Robert M. Yerkes, Assistant Professor of Comparative Psychology, Harvard University, and Psychologist to the Psychopathic Hospital, Boston, and James W. Bridges, Lecturer in Psychology, University of Alberta, and Rose S. Hardwick, Instructor of English, Boston School of Physical Education. Baltimore: Warwick & York, 1915. Pp. 218. Cloth, $1.25.

This is an account of a new method of measuring mental ability which, unlike the Binet Scale, makes use of a single series of tests and gives credit for response according to merit. The method is called the Point Scale. It was developed at the Psychopathic Hospital, Boston, and the book records the results of its application to about eight hundred normal and two hundred defective or psychopathic individuals. The authors contend that "the method has proved itself markedly superior to the Binet-Simon Method in a variety of respects, and the authors of this book, encouraged by the success of the method, are engaged in the development of a universally applicable Point Scale which shall enable the examiner to express in simple formula the mental capacity, affective as well as intellectual, of the individual."

The Psychology of Drawing, with Special Reference to Laboratory Teaching, by Fred Carlton Ayer, Professor of Education, University of Oregon. Baltimore: Warwick & York, 1916. Pp. ix+186.

The scope of this volume is thus stated in the opening paragraph of the preface: "This book represents the results of a study of drawing as a device in laboratory teaching which has included a survey of the existing literature of the psychology of drawing. An attempt has been made to characterize the chief contributions to the psychology of drawing and to organize the results of the important studies in such a manner as to afford students of the various aesthetic, economic and scientific aspects of drawing a specific point of departure."

On the Art of Writing, by Sir Arthur Quiller-Couch. New York: G. P. Putnam's Sons, 1916. Cloth, 302 pages; $1.50 net.

These interesting pages reproduce, with a very few corrections and additions, the lectures which the editor of the "Oxford Book of English Verse" delivered in the University of Cambridge in 1913-1914 as King Edward VIII, Professor of English Literature. As the title suggests, they do not constitute a text-book, and the term "Writing" is interpreted liberally. Verse finds place of equal importance with prose; there are two chapters "On the Lineage of English Literature," and two others on "English Literature in Our Universities." In addition there is an "Interlude: On Jargon," a delicious interval which alone would recommend the book even though it lacked other merit. However, it is rich in that last-named quality, because of the freshness and frankness of the criticism, and the pleasant informality of the utterance. It is the sort of book that the teacher of English likes to keep by him and dip into, for the comfort and the friendly help he finds there.

The lecturer's program was founded on the premise that "the Art of Writing is a living business." "It amounts to this—Literature is not a mere Science, to be studied; but an Art, to be practised. Great as is our own literature, we must consider it as a legacy to be improved. Any nation that potters with any glory of its past, as a thing dead and done for, is to that extent

renegade. If that be granted, not all our pride in a Shakespeare can excuse the relaxation of an effort—however vain and hopeless —to better him, or some part of him."

In his Inaugural, Sir Arthur lays down the principles by which he is to be guided: (1) In studying any work of genius begin by taking it *absolutely, i. e.*, "with minds intent on discovering just what the author's mind intended;" (2) Study such definite beauties as we can see presented in print under our eyes, always seeking the author's intention, and eschewing general definitions and theories through the sieve of which the particular achievement of genius is so apt to slip;" (3) English is a living language and "therefore to be kept alive, supple, active in all honourable use. . . . Let us strive, each in his little way, to adorn it." He insists upon the necessity of *practice* in writing, and specifies four qualities of style as the goal for all self-improvement. We should seek *appropriateness*—observe the occasion and write or speak accordingly; we should seek *perspicuity*—the first aim of speech is to be understood, to present thought clearly; we should seek *accuracy*—in Newman's words "a certain unaffected neatness and propriety and grace of diction may be required of any author, for the same reason that a certain attention to dress is expected of every gentleman;" we should seek *persuasiveness*—it is the aim of all the arts, to persuade our fellows to listen to our views and attend to what we have at heart. As the most charming and perfect example of these virtues in English prose, the lecturer names Cardinal Newman and his "The Idea of a University," saying of it in justified enthusiasm: "the book is so wise—so eminently wise—as to deserve being bound by the young student of literature for a frontlet on his brow and a talisman on his writing wrist."

Sir Arthur believes, too, in the assiduous practice of verse. "For my part I have a great hankering to see English literature feeling back through those old modes to its origins. I think, for example, that if we studied to write verse that could be really sung, or if we were more studious to write prose that could be read aloud with pleasure to the ear, we should be opening the pores to the ancient sap; since the roots are always the roots, and we can only reinvigorate our growth through them." There is much more of this interesting—and sound—theorizing in the lectures, and there are so many passages we would like to quote

because they support our own convictions! However, we must not yield to temptation farther than to agree with the lecturer, in the chapter "On Style," that "generally, it is better to err on the side of liberty than on the side of the censor." For, as Sir Arthur declares in the "Interlude: On Jargon,"—"the style is the man, and where a man's treasure is there is his heart, and his brain, and his writing, will be also."

Thomas Quinn Beesley.

"My Unknown Chum," by "Aguecheek," with a Foreword by Henry Garrity. New York City: The Devin-Adair Co., 1916. Cloth, 378 pages, $1.50 net.

It is many and many a book one reads, these days, without ever experiencing the old thrill of the forbidden, and unforbidden, fruit on the shelves of the household library. It has remained for "My Unknown Chum," by one nameless "Aguecheek," to strike the chord, now seldom touched, by which Washington Irving in his "Sketch Book" won our youthful imagination with that mellow philosophy and mellower diction which still retains our mature allegiance.

The book itself is somewhat of a mystery. In a Foreword, by Mr. Garrity, the President of the Devian-Adair Co., it it explained that the title "My Unknown Chum" was given to the work by Mr. Garrity himself in place of the original "Aguecheek"—the obscure pen name of its modest author. Because the book had been best of comrades, "the joy of youth and the consolation of riper years," Mr. Garrity christened it affectionately "My Unknown Chum." Though its pages have been written these many decades, some of them read as if penned yesterday. Indeed "Aguecheek" was so keen-sighted a traveler that his observations of the people and the states-policy of the nations now engaged in the great war take on the guise of prophecy.

"Aguecheek" was a traveler who fared forth from Boston Harbor, one bright May morning, a generation ago, for a long holiday on the continent. From the hour when he goes aboard the packet ship to be shut in for days with a strange and seasick company while Neptune is disporting, through the pleasant, sunshiny months of his wandering in the parts of Europe with which you are most familiar, you gradually grow more and more

certain that you must have written the book yourself, so truly does "Aguecheek" portray your own feelings and emotions—carefully concealed from your very conventional friends—when visiting the old-world marts of trade and standing on the background of long ages of history. "Aguecheek's" absorption in the atmosphere of antiquity and historic associations of Rome, from the countless thousands who have trod her streets and wet her pavements with blood, to the wonder of her art and her laws which have influenced the world ever since Aeneas settled in Latium, tends to soothe your vanity and restore your self-respect when you recall your extreme irritation at Aunt Maria's (the companion of your travels) incessant question—"How many miles is it to the next town?"—and her terrible ineptitude at the awful moment when the lions were about to spring upon their Christian victims in the moonlit, ghostly arena: "How many square feet of stone did you say made up the Coliseum?"

Home again in the United States, "Aguecheek" discourses delightful commentaries, ripe with wisdom and humor, on the great adventure of being "Hard Up In Paris," on "Boyhood and Boys" and "Girlhood and Girls," on "The Old Cathedral of Boston, on "The Philosophy of Life" and "The Philosophy of Cant" and "The Philosophy of Suffering," while you hail him with a shout of joyful surprise as a new-found friend when he expresses, in "Shakespeare and His Commentators," your own long-cherished aspiration:

"It was a favourite wish of the beneficent Caligula that all mankind had but one neck, that he might finish them off at a single chop. It would ill comport with my known modesty, were I to lay claim to anything like the all-embracing humanity of the old Roman philanthropist; but I must acknowledge that I have frequently felt inclined to apply his pious aspiration to the commentators on Shakespeare."

Though "Aguecheek" says in one of the essays that he is not a member of the Catholic Church, nevertheless one seldom meets with more fair and reverent homage done to the faith and courage of the early martyrs, and with greater comprehension of the respect the Church pays to her saints and heroes. "Aguecheek" has no patience with the modern spirit of irreverence which sees only something to ridicule in the simple faith of the peasant, and yonl humbug in the elaborate ceremonies of ritual. He senses the

underlying shallowness of such scoffers, and with the true insight of the philosopher realizes the harm such theories and such lack of faith do to the individual and to the nation, a harm which Europe today is only beginning to realize in her Pentecost of calamity.

Truly "Aguecheek" is a book to make your chum and the companion of your rarer hours, a chum who will always respond to your mood and to your thought, a chum who can understand and share your dreaming, a chum who is in the world and yet unworldly, who can treat with you unselfishly because he loves you and is faithful to his trust. "Aguecheek" will comfort you when you are tired, and he will make merry with you when you are gay, for whether you are frolicsome or fatigued he never lets you forget that the Sun is shining upon and purifying the dust and grime of the Streets of Life. THOMAS QUINN BEESLEY.

The Insurrection in Dublin, by James Stephens. New York: The Macmillan Company, 1916. Cloth, 148 pages. $1.25.

It is a rare and almost unique event when a poet and man of letters records, on the very spot where it is taking place, his impressions of a pathetic insurrection whose leaders are his fellowmen of letters, and poets likewise. Such a record is this book by the Dublin poet and novelist, set down day by day during the Insurrection in Easter Week, and published—"a hasty impression of a most singular time"—without any emendation. The picture stands as it was first painted, with all its colors fresh and vivid, its execution quick and vigorous under the stress of emotion, its design informal, and its significance unmistakable. It is one of the most interesting documents of the Insurrection that has come out of Ireland to America.

The Dublin of Insurrection Week was a most astonishing place, as Mr. Stephens saw it. It was a city isolated—in a state of tension and expectancy, rather than of excitement. It was, for the non-combatants, a city of much personal discomfort—there was no bread, no milk (and presently no meat), there were no trams, no mails, no newspapers. The battling between the Volunteers and the forces of the Crown was an affair almost of grim, desperate *silence* and waged from within doors and from roofs and housetops. Meanwhile there were people in the streets, laughing and

chatting; there was gaiety in the air, as well as sunshine. There was so much death that the fear and the importance of death had dwindled, and all but vanished. Always there was the sound of firing, and at night there was a pillar of fire where Sackville Street had been, while in the morning the green and white and orange flag of the Republic still floated staunchly in the breeze. There came an hour when there was no more firing, and the flag disappeared; and then there ensued executions which even the executioners must in their hearts deplore. So it was ended—perhaps it was only begun. Perhaps subsequent developments have sown seeds of more hatred than centuries can root up, seeds whose harvest no man can prophesy!

There were two very unusual aspects of the uprising, as Mr. Stephens observed it—there were no informers and it was all very sudden, while the actual battles were fought out in a silence made only the deeper by the contrasting racket and roar of rifles, machine guns, and artillery. Into the causes of the Insurrection the eye-witness goes only so far as the limitations of his journal permitted. His judgment of John Redmond, and his estimate of Redmond's share of the responsibility for provoking the revolt, are hardly accurate or fair. He is, on the other hand, entirely right when he asserts that certain traders and politicians have been as much enemies to England as they have been to Ireland. In his opinion there are two Irish questions, the first of which arises from Ireland's desire to control her national life, and a second which is raised by religious differences of the most radical kind. He places upon the extreme wing of the Unionists the responsibility for most of the discord and unsettlement, although he declares that the South is in some degree to blame since she made little effort to promote any comprehension of her purposes and motives in the North. Mr. Stephens assesses at its proper value the influence in Irish politics of Ulster's economic dependence upon England, and charges England in her turn with a lack of that political imigination which long ago might have secured a lasting peace. His intimate portraits of some of the leaders of the Insurrection disclose unusual and attractive personalities, particularly that of Padraic Pearse, headmaster of St. Enda's School, poet, republican, and leader of high emprises. Pearse's great adventure is ended, now, and the Volunteers are dead or in exile. For Ireland, however, the great adventure has only just begun.

THOMAS QUINN BEESLEY.

The Art of Accompanying, by A. H. Lindo. New York: G. Schirmer, 1917. Price $1.25.

Accompanying is a very distinct department of the study of music, so much so that it has become a study apart from all other musical activity, and musicians of great ability prepare themselves in a special way, to become masters of this particular art. Formerly, the only requirement was ability to play the piano or organ in an intelligible manner. Nowadays a very different state of affairs exists. Ability to play and transpose is the very minimum requirement of a good accompanist. According to the author of this work, the accompaniment to a song should be memorized so that the player need glance at the music only now and then, but on the other hand, give all attention, to the artistic and expressive support which is required for the singer. The work treats the subjects of sight-reading and transposing arise from operas, oratorios, folk-songs, instrumentals solos, ballads, musical recitations, etc. One thing the author insists upon, in order to become an artistic accompanist and that is, thorough musicianship, a quick perception, ability to meet emergencies, that may arise in the rendition of the song or solo, a knowledge of the various styles of music, an intimate acquaintanceship with the peculiarities in the singing or playing of the soloist. The author well says: "A salient characteristic of the classical song is that its interest starts, with the first notes of the opening symphony, and continues till the last note of the final symphony. . . . The standard classical songs, should be studied as thoroughly and as frequently by the accompanist, as by the vocalist." The art of accompanying is a most important study, and this work treats it in an authoritative as well as in an instructive and entertaining manner. It should be in the hands of every one who has much accompanying to do, especially the organist whose principle work is that of accompanying. This work is practical, new and distinctive. It presents the matter most thoroughly and will greatly aid one who is interested in this particular department of musical endeavor. It will convince one that the art of accompanying is something more than to be able to play moderately difficult compositions. It will greatly aid music teachers in giving instruction to pupils, thus impressing upon them, that accompanying is a distinct part of their musical education, and not something to be treated lightly. How many organists, otherwise fine performers on the organ, are

very poor accompanists? Yet the great bulk of their work is that of accompanying. They above all others should make a particular study of this particular department of music, and here is a work which will greatly aid them in becoming good accompanists.

F. JOSEPH KELLY.

The Wild Rose. Operetta for Ladies' Voices in two acts. Written by Edith M. Burrows. Music by W. R. Hubert. New York: J. Fischer & Bro., 1916. Pp. 65. Price, 75 cents, net.

Charter Oak. Musical Play for Boys. Book by Edith M. Burrows. Music by Edw. Johnston. New York: J. Fischer & Bro., 1916. Pp. 37. Price, 60 cents.

The teachers of our Catholic schools are often at a loss to find something appropriate and worth while, that would do credit to their children, when they are called upon to appear in public performance. So much that is frivolous, unsuitable and unfit is published today, that it is difficult to select that which would meet all the demands made upon if for proper public performance. In these two musical works, we have something well adapted to a class of Catholic boys and girls of our upper grades. Of course, a great deal depends upon the characters who act the parts, but the plays themselves are simple and easily worked out. There should not be a dull moment in them, from the beginning to the end, if the parts are well apportioned. The music is of high order and the choruses are bright and lively. It is difficult to find musical plays, that have just the right qualities, and that are suitable for our Catholic schools, but these can be truly recommended for examination, by our Catholic teachers who want something that will exactly answer their purpose. The Operetta for Ladies' Voices is written for twenty-eight characters and chorus. Sixteen of these characters take a very active part. In the musical play for boys, we find nine characters, that take an active part, with a chorus of as many as the teacher may see fit, to take the parts of assemblymen, towns-people, etc. The music of both of these plays is well within the range of girls' and boys' voices, and is of a difficulty easily mastered by children in the higher grades of our Catholic schools. It is neither frivolous, nor on the other hand, is it too serious and deep for children in their teens. Both

of these plays are worthy of the careful consideration of our Catholic teachers. Both of them are just the right length, not so short to be taken lightly, and not so long as to become tiresome. The scope of either play is not beyond the ability of the well-trained school boy or girl. The composers of the music have avoided the mistakes so often made in children's songs, namely, the use of strange intervals and progressions to which the ears of the children are not accustomed. Directions for costuming and stage management accompany the plays. They are plays that can be recommended for examination by our schools and academies.

F. JOSEPH KELLY.

Hand-book for the Catholic Choir, compiled and edited by Eduardo Marzo. Boston, 1916: Oliver Ditson Company, 150 Tremont St. Pp. 152. Price, $1.00.

This admirable work is in every way worthy of the title it bears. It will meet the needs of those choirs, especially in small places that cannot attempt music of too difficult a nature. The entire collection is simple to sing, and at the same time the music is very devotional and church-like. Prominence has been given to Gregorian Chant, in modern notation, nine of the twenty-five selections being of this style of music. It is one of the many advances to make for real church music and the study of Gregorian melodies. The selections in modern music are all dignified and appropriate, and show a scrupulous regard for the *motu propri* of Pope Pius X, of happy memory. It will be a worthy addition to the library of any church choir and will answer the needs of the average choir for such services as High Mass, Requiem Mass, Vespers and Benediction.

F. JOSEPH KELLY.

Fischer's School Songs, for all grades. New York, J. Fischer & Bro. Bible House, 1916. Series 17. Pp. 11, each series. Price, per series, 5 cts.; per hundred, $4.00.

The attention of our Catholic Schools is called to this series of School Songs of which seventeen numbers have appeared up to the present time. These songs are printed in series for unison voices, two and three part choruses, and are made up of sacred and secular songs, most of which are of the highest order. Any

of the unison choruses could be taken up after the children have completed "Music First Year," of the Catholic Educational Series, published by the Catholic Education Press, Washington, D. C. After the foundation correctly laid by the principles contained in this admirable work, the songs of the different series of Fischer's School Songs could be easily mastered. In fact, these songs could form supplementary study. The price fixed is a low one, so that each child in the class could have its own copy of the songs. The selection of songs has evidently been made with the greatest care, and although not all are of the same grade of difficulty, the judgment of the teacher will easily tell her how they are to be graded. The pamphlets of this series ought to appeal strongly to the teachers of our schools.

F. JOSEPH KELLY.

Masses. Mass in honor of St. Ciro. Unison. E. Bottigliero. Pp. 24, 1917. Missa in hon. Nominis Mariae. Two Voices. I. Mitterer. Pp. 20, 1916. Bible House, New York: J. Fischer & Bro. Price, Score, 60 cts., Voice Parts, 25 cts.

These two masses, just from the press, will be welcomed by teachers who are interested in having children sing music worthy of our churches and of the Holy Sacrifice. They are well within the limits of the ordinary children's choir. Indeed, a well-trained choir need not feel that either of these compositions are too easy for them. The music is of a lofty character, and in every way corresponds to the ideas expressed in the Moto Proprio. I would call the attention of choir directors to the merits of these two masses. We should have more music of the same character sung in our churches. But, especially, I would call the attention of the teachers in our schools who have charge of children's choirs to them, as they are written in a style and within the scope of the ordinary child voice. Both of these masses will aid the cause of correct church music.

F. JOSEPH KELLY.

The Question as a Factor in Teaching, by John and Alice Hall, with an Introduction by F. M. McMurry. New York: Houghton Mifflin Co., 1916. Pp. viii+189.

The skillful use of the question is a key to advancement in any line of work, be it professional or commercial. To arouse one's

interest, to elicit one's attention can be accomplished in no better way than by the Socratic method. By presenting the various school subjects in the form of problems, the teacher asking only those questions which will direct the minds of the pupils toward the main points, constitutes a step forward in the art of teaching. Encouraging the pupils to ask questions is one of the many beneficial returns resulting from this mode of teaching. "*Fabricando fabri fimus*" is as true of the question as it is of any other phase of human activity. The teacher who has learned the art of questioning has caught the spirit of real education.

Every teacher, therefore, who has at heart the advancement and development of his charges should endeavor to employ this important factor scientifically. That is as an integral part of the teaching process and not merely as an appendage, which too frequently produces that unpardonable static type of pupil, which, present-day tests for standardization, are discovering in too great a number. When the teacher has acquired this art then he can render to the pupil the things that are his and through him to society at large. No book has yet appeared more practical to the teacher, earnest for improvement along this line, than this the latest volume of the Houghton Mifflin Pedagogical series. As Dr. McMurry says in his introduction, "This work deals with the question from the viewpoint of practice rather than theory. It contains such questions as the authors believe should be put in the teaching of certain well-known topics in various studies. It furnishes a concrete basis for studying the general rank of the question in instruction, its peculiar purposes and its desirable characteristics. It is a new treatment of general method and of a kind that is very much needed."

Leo L. McVay.

The Golden Key and Other Talks with the Young, by Rev. F. M. Lynk, S.V.D. Techny, Ill.: Mission Press, 1916. Pp. 63. Price, 12 cts.

Teaching religion and instructing in the catechism are as different as learning to eat and listening to lectures on dietetics. One is as distant from the other as the first stage of life's cycle is from the last. With children, the first brings results that are consoling, while the other produces effects as deadening as the waters of

the Salt Sea. When this truth has been comprehended by our teachers then will they be anxious to adopt the fourfold method of the Master and in their limited way achieve results as He did Among the chief devices to be employed by the teacher when engaged in this most sacred task of teaching religion, the story holds a foremost place. How it can be successfully employed has been demonstrated by Father Lynk in this little brochure, entitled The Golden Key. The title is as significan tas the method employed is suggestive. The booklet is neat in appearance, the type readable, the illustrations well-chosen and the stories selected are elements that will not only appeal to the child but will aid him in learning the secret, unlocked only by the Golden Key.

LEO L. MCVAY.

Garica Moreno's Death, A Modern Tragedy in 5 Acts, Adapted by Rev. F. M. Lynk. Techny, Ill.: Mission Press, 1917. Pp. 78. Price, 25 cts.

Dramatization has already proved its worth as a factor in effective teaching. By it the mind of the child gains in strength of power and richness of content. Being as it is an aspect of the principle of expression, dramatization, if properly carried on fulfills the law of psychology, expressed in the classical axiom, "*Fabricando fit faber.*" Not only does this form of motorization contribute toward the effects above enumerated, but it likewise provides for that fuller appreciation of the characters and the truths, that constitute the field of knowledge. Through its aid the pupil relieves the scenes and events of history and fiction. The wrongs and the rights of a people, the joys of victory and the crushing pain of defeat become subjective experiences, with their consequent influence for betterment. History would be taught because caught, if those parts that lend themselves to dramatization, were so presented. In this volume, the first of a proposed series of historical plays, we have an excellent example or model. By such a mode of approach, the fifty years of Ecuador's internal history will be assimilated in a way that is unrealizable when only the objective attitude is taken. Moreover each pupil catches the spirit as well as the facts of this period of South American history, in a dynamic way; an effect that is too frequently unattained in our classes of history. Nor are the

pupils of our history department the only beneficiers of this form of text-book.

The Techny series of Catholic historical plays, if the others equal in merit the first of the series, will undoubtedly be found useful in building up, as an educative and social factor, dramatics, in our colleges and parishes. The presentation of such a character as that of Garica Moreno cannot but have a wholesome effect on an audience. His civic integrity, his Christian manhood and his staunch loyalty to his Church and State are the right sort of models to be held up for imitation. This drama, moreover, is a silent yet most effective proof that a man is a better citizen when religion becomes a factor in his life. Would that the other two-thirds of our citizens could comprehend this truth.

Leo L. McVay.

The Sacrament of Friendship, by Rev. H. C. Schuyler, S.T.L. Philadelphia: Peter Reilly Co., 1916. Pp. 218.

The author of this volume needs no introduction. His name and his works are already well-known to his friends and these are countless. In this his latest volume Father Schuyler has done a real service to those, who love to spend a "Holy Hour" with their Friend and Saviour, before His earthly home, the tabernacle.

The plane of the book is indeed novel. The author has taken as the basis of this treatise, entitled "The Sacrament of Friendship," that awe-inspiring hymn, written by him, of whom Our Divine Lord Himself has said, "*Bene scripsisti de me Thoma.*" The present work, therefore, may be regarded as a commentary upon this majestic song to the Blessed Sacrament. The beauty and charm, as well as the warmth of feeling, which the author has injected into these pages can be appreciated only through a devout persual.

That we wish well to this unctious presentation of the principal truths concerning the Blessed Sacrament goes without saying. That the book will meet with success and will assist both priest and people in their devotional advancement cannot be doubted by those, fortunate enough to possess a copy.

Leo L. McVay.

Dante, How to Know Him, by Alfred M. Brooks, Professor of Fine Arts, Indiana University. Indianapolis: The Bobbs-Merrill Co., 1916. Pp. vi+387.

The sixth centenary of Dante's death is to be celebrated in 1921, and as the date draws nearer the output of books dealing with the life and work of the great Florentine poet is increasing. The purpose of the present volume is to make some of the beauty and wisdom of the *Divina Commedia* accessible to many who are wholly unfamiliar with the poem or are kept from it by the reputed difficulties. To this end, the author, after some brief explanation of these difficulties turns at once to representative passages for the most part translated outright, but in some instances paraphrased or condensed. These passages aim to give the complete unfolding of the story together with its moral and philosophical significance. That some entire cantos are omitted from the *Inferno* while no entire canto is omitted from the *Purgatorio* or the *Paradiso* is justified by Professor Brooks on the ground that less of the *Inferno* is required to impress a new reader with an understanding of its essential character than is required to impress such a reader with the very different but not less essential character of the *Purgatorio* or *Paradiso.* Be this, however, as it may, Professor Brooks deserves our thanks for his efforts to bring Dante's masterpiece within easier reach of the general reader, and we are glad to welcome the present volume, which is enriched with a good reproduction of the well-known Grotto portrait of Dante.

PASCHAL ROBINSON.

The Catholic Educational Review

SEPTEMBER, 1917

STANDARDS IN EDUCATION[1]

In one form or another the educational standard is as old as the history of education itself. Whenever education became a systematic process, even in primitive times, it was regulated by a standard. This may have been in a given instance only the idea of education held by an individual or by a group, or it may have been the conscious educational purpose or design of a community. Wherever or whenever education had a definite purpose or aim it had also a standard to regulate it. One of the first things that man did was to determine values, academic and otherwise. The evaluation of anything being always relative and determined by a multitude of considerations, when the things to be learned came to be evaluated, the determination was made in the light of many considerations. It was no exception to the general process. Value there was determined by its own determinants, of course, and education became in consequence of greater or lesser worth as it measured up to or was related to a given standard of value.

The process of standardization, though not always spoken of as such, in like manner has a venerable history. Ancient Persia and Sparta standardized the training of their respective states when in actuality they determined what the youth's fitness should be for the duties of a warrior in a military state. Egypt and Athens were no less effective with a different standard and their own conceptions of the functions of education. So it is true to say that with the various peoples or the various educational periods, with the changing conceptions of life and the different evaluations placed upon the individual, in short, with the varying standards of life and conduct have come varying standards in

[1] Paper read at the Fourteenth Annual Convention of the Catholic Educational Association, Buffalo, N. Y., June 27, 1917.

education. The new epoch which Christianity inaugurated had its distinctly new educational values in consequence of its new conception of man's worth and his destiny, his relation to fellow-man and society. And these values were just as striking in the cultural and educational order as the ethical values were in the world of conduct. Julian the Apostate could well say to the Christians that they should be content with Matthew, Mark, Luke and John since they could not worship in the temple of the Muses. Even the culture of the older order, the literatures of Greece and Rome, were temporarily sacrificed in the interests of Christian virtue and morality. In a later time, when the dangers of apostacy were lessened, when pagan culture might safely be pursued and no danger to Christian life entailed, the Christian standard was so adjusted as to admit of its pursuit. Indeed, it is to the very Custodian of the Christian Faith and her educational representatives that the culture of antiquity was preserved and transmitted to the modern world. Primitive Christianity, therefore, had its educational standards, just as it had its standards of life and conduct.

A glance downward through the Christian ages, the ages of faith, makes it clear also that this standard became in time the more definite and fixed. Whether it be the monastic school of the eighth century, the parish school of the eleventh, or the great university of the thirteenth there were inseparably connected with it the insignia of Christian faith as well as culture. The course that was given, or the training offered, must be above all Christian; indeed, the charge is often made that the training was too other-worldly, a charge which cannot be long maintained, for man in the Middle Ages, as now and always, has as a rule sufficient mundane ballast to prevent him becoming too other-worldly; what he usually needs is more of the other-worldly than he gets, and the Middle Ages sought to supply that need. Man's interests in education were made then predominantly spiritual and the world should be grateful for it. The great curriculum which was then evolved had the child's letters begun with the word of God in the Psalter, and the man's learning completed with the science of God in the University. At the beginning and at the end man's mind was taught to think of eternal things while he was not less diligently prepared than at present to fulfill his duties and discharge the responsibilities which in a temporal way rested upon him.

And even in the industrial arts, as distinct from the liberal, which were taught under Christian auspices, the Christian standard was not wanting. When the priest was urged to teach boys the trades, the motive was not merely that youth be rendered independent and self-supporting, but that diligent and industrious children of God might be prepared. Thus it is that the education of any part of the medieval period is stamped with the marks of a living Christianity, and no training that was not conducive to the ends and purposes of Christian life could be tolerated. The standard had both its positive and negative effects.

The Renaissance which restored classical antiquity revived also the old difficulty over the use of a pagan culture for Christian purposes, and the conflict which ensued within the Church, among Churchmen themselves, was not less strenuous than the conflict between the early Christian apologists and their pagan adversaries. The precious heritage of Christian faith could not be endangered when mental culture or refinement only were to be obtained. The classics could not and did not remain in the curriculum until the guarantee was given, until the case was proved, that they could be used without detriment to Christian living. There is no doubt of the presence nor of the effect of a standard here.

What was true of the philosophy of education, that is, of education in the light of principles, was also true of the practice. Certain standards in administration became fixed at an early date. The medieval university, for example, obtained its chief inner strength and outer control through standardizing the teacher's requirements. When the conditions for obtaining the doctorate were fixed, not only was the character of the teaching body of the university settled, for from the doctors the new teachers were taken, but the degree of fitness was determined for teachers of lower grades. The curriculum was also in a certain sense standardized. The faculties were set off, each with its own courses, and each having its own definite effect on the lower schools. The lower degrees and particularly that of bachelor, which came into being to designate the one preparing for the doctorate, in its own way had its standardizing effect on the lower courses. Thus a standard was developed which designated what was a higher course as, for example, theology or medicine, or a higher institution like the university, and administratively certain demarcations were effected and standards established for higher, second-

ary, and elementary education. The fields were clearly indicated, and with medieval honesty and frankness it were impossible for an institution long to remain a university in name only, hoping some day to be worthy of the title. It needs only to be noted in this connection that certain phases of standardization as, for example, uniformity, were better realized in the Middle Ages than at present. Many of the universities were founded to enjoy all the rights and privileges of the University of Paris or Bologna, but only on condition that their emulation of the older institution would make them worthy of the grant or favor.

Standards, therefore, have been many: standards administrative in higher, secondary and elementary education; standards academic in the qualifications of teachers, in curricula, in text-books, in examinations; and as we push onward to later times down to the present we find that there is scarcely a phase of administrative or academic work that has not had its standard. Today we are intensely concerned with standards in each administrative field, in the university and professional school, in the college, highschool, and elementary school. In academic matters the curriculum holds the center of attention with the standards for teachers' requirements occasionally sharing honors with it. The text-book and the method both seek for the title of standard, and efficiency in teaching is today represented by standard results. High and low in the educational world, in the university and elementary school circles, in the realm of the superintendent, and in the principal's office, standardization has shown its effect, and, to come to details, we have now even the standardization of the janitor service.

Nor is this to be wondered at. Is it not a logical result? One of the effects of system and organization? Once we have admitted the premise of system we must be prepared to accept the consequences. Nor do we mean to say that all these results are undesirable, for where standardization means better organization, finer coordination of administrative factors, more efficient teaching, greater economy, more tangible results, then certainly it is to be welcomed, and as Catholics entrusted with administrative systems, placed over institutions with limited financial means, as teachers having a conscientious duty to perform we should not only welcome standardization but hasten its coming. If it only brings one of the things it promises, viz., economy, it will be worth

while cultivating, for we must save not only in financial expenditures, but in those things of greater worth, in time, in energy and in all things pertaining to our most valuable asset, the teacher.

With all this body of precedent, however, what is it that makes standardization something modern, or one of the current problems. We have said that standards have been many, that the process is not in itself new, and we have shown some aspects of the standardizing process in medieval times. To answer the question we need first to examine the standard, to enquire into its nature, and to investigate the process of standardization, for a standard may be present at a given time and not used as an element in a systematizing process, and standardization may be present in such a degree as to defeat the purposes of good organization. Even though the standard is venerable and the process familiar, as vital matters of organization they have their problems.

It was said above that whenever the educational process had a definite purpose or aim, then it had a standard. This might be, and in many cases undoubtedly it was, the standard of an individual or of a community. It might be something that was realized, or too high for realization. It might be something that was applied but only as part of a larger standardizing process.

What, then, is an educational standard? Briefly stated, we believe that it is a definite basis of measurement or a norme agreed upon or accepted as representing a certain educational type, or value, or a certain degree of excellence or efficiency. And the standardizing process, what is it? Similarly, it is the process of establishing this norme or means of evaluation by virtue of which the merits or rank of a given thing in the educational order may be determined. The complexity of the educational order, however, makes the formulation of a definition of this kind difficult, comprehensiveness and definiteness being both demanded, and we doubt whether either one or the other requisite has been obtained. What the definition lacks may perhaps be in part supplied by illustration. First, in regard to a type of school, the elementary, for example; a standard here would mean a basis of evaluation whereby not only would the school be recognized as an elementary as distinct from a higher school but its excellence could be determined. We would know it to be an elementary school, and we would also know it to be an excellent, a good, or a poor school as a result of its degree of conformity to a standard.

Its degree of efficiency would, of course, be determined by the standard of measurement required for the appraising of its work on the physical, intellectual or moral sides.

The standard has, therefore, a definite purpose. It is practical rather than theoretical. It proceeds on definite grounds. The basis of measurement or norme represents a definite degree of excellence. Now a standard does not aim to set the ideal as the norme; it does not fix the highest attainable as the norme: from its very nature as a practical thing it aims to fix an actuality or reality as the norme, and as a rule it aims to fix what is the minimum rather than the maximum degree. In other words, it aims to set the lower and not the upper limit of efficiency. This is in a certain sense the main point of difference between the historic standards and those of the present, and it is this which renders the standard the potent means it is today in matters of organization. With a definite basis it proceeds to a definite end. This is, too, its special recommendation. Do not system and organization demand something like it?

System and organization from their very nature give a sort of guarantee that a certain end will be accomplished. They have as a leading purpose the elimination of doubt and uncertainty, for by means of system the various units or factors are coordinated and their harmonious operation secured. In other words, the various means or elements are regulated or ordered to a certain end. There may be present as a necessary consequence the routine, the so-called red-tape to check up human frailty and carelessness and to further insure the realization of the end in view or the production of the result desired. Good system never exacts the impossible, neither does it require of all the maximum of efficiency; it does set, however, the minimum, and allow for improvement upward. The agent is not told that he must do this much and no more, but he is told "This much and then more." He knows what is the least that will be accepted, and is then stimulated to greater achievement. There is no doubt as to the minimum, and there is no limit as to the maximum.

The standard, therefore, has an essential place in a system, but its nature and purpose need to be always remembered lest the wrong evaluation be set upon it. Should it be regarded as the maximum, or the ideal, when it is only the minimum; should it be regarded as the end when it is only the means, the usefulness of the

standard may indeed be doubted. Examinations, for example, might be standard tests to determine the results of teaching and in this case only a means to an end. What happens when they become the end and the motive inspired by them be merely a large number of successful contestants rather than the obtaining of light or direction on the character of the teaching of the institution?

It is, of course, more difficult to speak of the standard in the abstract than in the concrete; the immense variety of standards demanding necessary distinctions according to their classes and categories. After thus speaking of some differences or distinctions in the degree of standardization, reference may now be made to some differences in scope and in kind. Standards may be distinguished in accordance with the extent or field of their application, as, for example, a national standard, a state, a diocesan, a community, a city, or local standard, the difference in the area standardized calling for distinctive characteristics in its appropriate standard. Obviously the problems connected with the formulation of a national standard will be quite different from those connected with a local standard, if one or the other is to be effective; the very extent of the area with its endless variety of conditions making uniformity in certain things, for example, increase in difficulty in direct proportion to the area concerned.

Then there is the distinction between the standards for higher, secondary, and elementary education, and if the standard be a practical thing, then the standardizer must be prepared to deal with the exigencies and difficulties incurred by the degree, the scope and kind of standardization attempted or planned.

Within the limits of our space and time it were clearly impossible to treat, even in a summary manner, the leading questions involved in the process of standardization as applied to the higher, secondary, or elementary field. There is one point, however, which may be proposed for consideration. It is of fundamental importance in each division of the field; the chief difficulties are connected with it, and its consideration may be of some assistance in our attempt at appreciating the general problem, for in each of the three departments of educational administration, its standardization will involve the main issues in the field. This is the curriculum—the chief instrument in the hands of the standardizer for the accomplishment of his aim. So important has it become

that it is often regarded as the main thing standardized, whereas it is actually only one of the factors. It is, nevertheless, a representative factor and, because of the number of other factors which it predicates, may be taken for purposes of convenience and treatment as representative of the rest.

Let us note some of the things which its standardization would involve. (1) It would from its nature mark off the limits of elementary, secondary and higher work. (2) As a modern course of study it would be concerned with these limits in terms of time as well as in terms of subject-matter, consequently it would designate the grading or the years of the course. (3) It would affect the standardization of the text-book, for the latter is the auxiliary of the curriculum and must be adapted to its use. (4) It would standardize the methods as the means for using the curriculum. (5) It would tend toward standardizing the teachers' requirements since teachers must be prepared to handle such a course. In short, it cannot be made standard without having a far-reaching effect into the essential administrative and academic matters.

With so basic and important a factor in standardization, any essential change or modification becomes of the gravest moment. Each step taken must be examined in the light of possible consequences. It can scarcely be made effective without affecting the whole educational structure. Now history shows some peculiar phenomena in regard to our present curricula. Of course, in any division, whether the higher, secondary, or elementary, it is clear that the course of study is the result of a development. It is not always apparent, however, that the different divisions show some striking differences in the manner of their evolution. The elementary has come into being in quite a different fashion from the higher.

The present elementary curriculum in the United States is the result of local development. It has grown up with the cities and smaller areas and usually, when adopted as a standard curriculum in a county or state, it was taken up as the result of successful city or local application. The States, from the beginning of our educational history, have been content with outlining or merely mentioning in state law the subjects to be taught in the elementary schools. Every administrative area was obliged to see that reading, writing, spelling, arithmetic, United States history, and geography should be taught, but it was left, as a rule, to city,

county, or other school district to make the application of the law. In many States the only subjects specifically made of legal obligation have been physiology and temperance. Some States have, indeed, made advisory courses of study; some have raised a standard by means of examinations, but the usual method has been to permit the local units to arrange a curriculum which, while giving a child an elementary course to be completed when the working age was reached, would meet the peculiar needs of the local community. The development has been in consequence from the lower to the higher, and at present the tendency is to apply to the larger areas the lessons which have been learned from the smaller. One reason, undoubtedly, for this manner of development, is that a good elementary curriculum must have local significance, and this was better worked out in practice on a smaller scale than it could be theoretically indicated for a larger one.

The high school, while being historically an offshoot of the Latin grammar school, or the academy, has in many things followed the development of the elementary school. Its curriculum standards, however, have been more generally uniform, or uniform on a wider scale, than those of the elementary school. The influences which accounted for this came chiefly from above; the college entrance requirements, the organization of high school teachers in national bodies, and similar influences contributing to make them more uniform throughout the country. The standardizing influence has consequently come chiefly from above, a fact showing the dominance of the higher institution over it. The people's college or university, as the high school has been called, has not yet come into its own as the institution for completing the educational course of the masses. Some think it is because the school has responded too much to the demands from above and not enough to those from below.

In higher education, our standards in this country have at no time been universally fixed. With no general agreement as to what is the function of either a university, a professional school, or a college, the various States chartered and continue to charter as universities, professional schools, and colleges, institutions offering grades of academic work far below what would be predicated by their titles. So the term "university" has meant in many places nothing more than a name, except, perhaps, when it expressed a hope for what the future might bring. Through

educational associations and professional organizations, such as those of the medical and legal professions, and their conventional activities, certain standards have come to be agreed upon and are fast becoming adopted. In many States the standards proposed by academic and professional bodies have been made effective; this is especially true of standards for medical and law courses.

Through the entrance requirements in particular, standardization has worked downward and regulated the course of high and preparatory schools. The universities, and particularly the State universities, through their affiliation and accrediting systems have carried standardization down to the door of the elementary school.

Catholic higher institutions have in many instances been identified with such standardizing processes: in their own regard adopting and applying what has been agreed upon by national or more restricted educational bodies as standard requirements on the administrative or academic side, and fixing standards for accrediting lower institutions. The Catholic University of America, for example, as a member of the Association of American Universities has conformed in its own case to the most rigid university and professional standards enacted for the country, and working downward has, in conformity with its constitutions and the expressed will of the Holy See, endeavored to affiliate to itself other institutions of seminary, college and high school grade, "in such a manner," to quote the Apostolic Letter of Leo XIII, "as not to destroy their autonomy." Its most conspicuous work in this respect is the process of high school standardization in operation since 1912 and which has resulted in the listing of 145 institutions scattered throughout the country. All of these institutions follow a standard curriculum and submit to annual tests conducted by the university.

In a view of the various standardizing movements now occupying the field in national and Catholic circles, two aspects of this question stand out prominently: the first respecting the nature of the standard, and the second the manner of its application. The standardizing agent has to deal first with the making of the standard and then with making it effective. It is one problem, weighty in the extreme, to settle upon or arrive at an agreement as to what a respective standard should be, whether for the university, the professional or the secondary school, it is another, and entirely distinct to put this standard into operation or to

certify that it is applied. The formulation or the definition of a particular standard, as the expression of opinion of an expert or competent body comes only after the question has been thoroughly studied. The definition, being the last word on the subject at issue, may not come for a long time. Working standards may then be adopted subject to experiment and trial: for none will believe that once the standard is proposed or declared that the work is done. Furthermore, some degree of administration or authority is called for in the standardizing force. When a college, for example, has accepted a certain standard in curriculum with its attendant system of credits, in equipment, in the rank or grade of its teachers, etc., what assurance is there that the college is standardized? When a diocese has received a standard curriculum, standard text-books, has met standard requirements in regard to teachers, what guarantee is there that the system is actually standardized? Some means of certifying to the operation of the standard is obviously necessary. The standard does not operate automatically and produce inevitably its results. In the study of the problem consequently these considerations are paramount, viz., first, what the standard is to be; second, what means are to be taken to make it effective.

Real standardization, indeed, appears to be, like real organization, something continuous, progressive, and not static. If, as said above, the minimum degree of efficiency be set, then all factors are called upon to work to the achievement of something better. To be standardized merely would not be the goal: it would only be the beginning of striving to attain a constantly higher degree of excellence.

The Catholic system cannot be without standards. Indeed, in almost every instance, Catholic institutions are guided by them, but they are not always distinctly or characteristically our own. Local requirements, State laws, the conditions laid down by higher institutions to which many of our students go are shaping the work of our schools. We hear it on every side that our schools are seeking affiliation with State and other universities, recognition from higher accrediting bodies as a necessary means of subsistence, or as a consequence of competition for local patronage, and there can be no doubt that in many cases the adoption of the prevalent standard is not a matter of election or choice with the Catholic school involved. Where, however, our own standard would meet

all the legitimate demands on the educational side such as are recognized by competent educational authorities, our equipment be adequate, then our aim should be: cooperation first among ourselves, coordination first with Catholic institutions, and assurance first of the continuation or the completion of a student's course under Catholic auspices. This can scarcely come, it is true, until Catholic standards are agreed upon, until they measure up to what is generally required, and until we can honestly say that we meet the best of the secular requirements and do even more.

It is indeed gratifying that the problem of standardization has come into the foreground in the discussions of the Catholic Educational Association. In this body all our Catholic educational forces are represented; to its forum, so to speak, may be brought the benefit of the ripest experience we possess; through this congress the rights of all may be safeguarded, and ideals as well as working standards be discussed for the teachers of the country.

The problem deserves our early and continued study. To its consideration should be brought all our philosophy as to the functions of the respective departments of our educational system, as to the scope of the elementary school, the high school, college, professional school and university; all our practice as to the most effective and systematic administrative arrangements; all our science as to the most economic methods of teaching and procedure. To its solution must also be brought all the light and inspiration which come from the Catholic ideal. We are not workers only but inspirers also, and in our wrestling with the practical, in our adoption of the mechanical, if you will, as a means to greater solidarity and unity in work, the elements of the Christian ideal which can and must appear in practice should be evident in our standards. We justify the existence of our separate system by our needs as Catholics to supply in education what is its better part. Our standard must in consequence represent our aim; and the institutions which are governed by it, live by it, no matter what they teach, be it of advanced or elementary grade, be it cultural or vocational, must in very truth be Catholic; their standardization should, therefore, first be determined by what they do for the moral and religious training of our youth before being considered in relation to any other norme or measure of efficiency.

PATRICK J. MCCORMICK.

THE CURRICULUM OF THE WOMAN'S COLLEGE IN RELATION TO THE PROBLEMS OF MODERN LIFE*

The first step in defining what the woman's college ought to do is to state its primary aims, because they should direct us in the choice of the various subjects of study. The nature of the means, which in the present educational problem is the curriculum, is largely determined by the nature of the purpose to be attained. Social and industrial changes are making great demands upon the college for suitable preparation for life. The striking lack of educational standards by which the effectiveness of college training is judged urges a consideration of what is the fundamental task of the Woman's College.

Christianity has lost much of its vitality in the world since it has been taught through books. In the olden time when knowledge of Our Lord, of His Heavenly Father, and of His Blessed Mother were taught by word of mouth and by mystery plays, God and His saints were very real to their followers who willingly, even gladly, suffered all things to prove their love of Him. Again, in the olden time when morals were taught by word of mouth, by example, and by morality plays, all intimately related to God the Creator and Saviour and Sanctifier of men, the priests and other teachers, whether in the missionary field or at home among their own people, even though according to modern standards quite unlearned in science and art, were able to lift themselves and their followers to higher and higher planes of Christian life and civilization. Since we have undertaken to make the knowledge of God an academic subject, however, knowledge of Him has become in great measure memorized statements that have little or no influence upon our daily lives. To a large proportion of civilized men, Christ is a myth like William Tell. Today, because the love of God no longer dominates men's lives, we have a world war, nations battling against nations and the spectacle of the powerful ruler of a so-called Christian nation decorating a man for writing a hideous "Chant of Hate."

The first aim, then, of the Woman's College is to make its students real Christians—lovers and followers of a real Christ. Both consciously and unconsciously we imitate those whom we love; we do what we think will please them, and we develop along the lines of their development and grow to become like them.

* A paper read by Sr. Mary Ruth, O.S.D., before the College Section of the Catholic Educational Association at Buffalo, June, 1917.

Christ's life on earth was a life of love and service of man. If our students love Christ, they, consciously and unconsciously imitating Him, will also love and be eager to serve those with whom they associate in their daily lives, not only their families but their communities, and thus their country. While the Woman's College is inspiring its students with a love of Our Lord and of His Blessed Mother and the saints, it will make sure in their minds and hearts the relation between that love and the love of His children and the desire to serve Him through serving them.

The second aim of a Catholic Woman's College, then, is to fit its students to serve God through serving the community in which they live. This directs our attention to the vocational aspect of education, which at the present time is the dominant feature of all educational discussion. In the Catholic Woman's College this is a vocational problem correlated in no way with the training for a money-making occupation; rather it is the problem of giving preparation for the life that the student will lead after she leaves college, and making that life work the basis of her preparation. The real vocational motive is to be constructed as one which stimulates and enables the student to acquire not only the knowledge for, but the art of, living the purposeful life which she thinks that she is fitted by capacity and taste to lead after her college course is finished, thereby making her a contributing member of society and giving her a positive value in the social equation. The power of a worthy purpose to create and maintain interest and to stimulate study is of supreme importance in college as in high school, and indeed in all education. The desire for preparedness to meet one's life task is the best stimulus to seek the requisite training for it.

The term, "problems of modern life," stamps the subject of discussion as a sociological question and requires an understanding and an appreciation of present conditions of society. Upon a surface view, we are immediately confronted with a multitude of problems of modern living, each of which has its claims. But back of them all, is the vitally important problem of the home. It needs no argument to establish this thesis. What everyone agrees to, needs no discussion. Upon the home, its spirit and training, depend those fundamental attitudes of a man or woman that control all the relations of life.

In order that the section of the Catholic Educational Association

may be a constructive force in the educational betterment of our Catholic Woman's Colleges, the vital topic the relation of the curriculum of the woman's Catholic college to the problems of modern life has been proposed for our discussion. We can do little more in the first meeting than to bring the subject before the consideration of our College teachers for an analysis of conditions with the hope of making it a matter of continuous study, observation, experiment, and discussion, and checked by follow-up work which should judge of the value of the education by its functioning in later life; that is, by the degree of success attained by our students, measured by our own standards of ethics; finally, in order to make the study widely profitable, we should make reports of our findings, giving all the benefit of the experience of each. Then shall we awaken inquiry into the relative values of subjects of the curriculum to equip the college young woman for the efficient home, and stimulate experiment to discover these values. Then also we shall realize the potentiality of this section of the association as an agency in constructing an educational plan to conserve the ideals of the home, to raise those ideals to a higher level and to furnish training in household management, thus to safeguard the home by laying under contribution to that end the intellectual and ethical instruments of the curriculum.

The far-reaching industrial and social changes of the nineteenth century brought in their train momentous changes which have affected no institution so profoundly as the home. In less than thirty years, new machinery has virtually revolutionized industrial methods, removing one industry after another to the factory, until, at the present time, nearly all the clothing is made in the factory, the tailor shop, or the modiste-studio; much of the food is prepared in the packing house, the canning factory, the bakery, and the delicatessen store. Instead of knitting the stockings and making the dresses and aprons at the family fireside, the woman of the house places the order, and lo, the ready-made garment is at the door! Instead of kneading the bread, she or her maid telephones and the bread is delivered fresh for dinner. Instead of moulding candles, she touches a button and the carbon filaments radiate light. There is no escaping the fact that physical conditions affect and modify greatly human relations and the sense of spiritual obligations. When food and clothing were prepared in the home, the members of the family were identified with the

various processes and were associated in the work. This identity of aims and cooperation of service was the basis of organization upon which the solidarity of the home depended. The home was the industrial unit. Stern necessity was the creator and the custodian of the home spirit. Its compelling force in keeping the members at the home tasks working in common and sharing in common was effective in building deep the relationships of home and developing the altruistic ideals leading selfish human nature to exercise itself in unselfishness, thereby preparing itself for social obligations.

The principle of solidarity is fundamental to society. There can be no national spirit, no world spirit, without the loyalty which depends upon its vitality, upon the tap root of solidarity. This root, because of those primary relationships which are its essence, can be formed only during the plastic years of childhood, must have its beginning in the home.

It cannot be expected that there will be any reversion to the old industrial system. The old-time home with its numerous industries will never return. More of its already nearly depleted activities will be taken over to the factories. A change and readjustment to the new conditions is inevitable. The relationship of the family must be strengthened by some other means than work. We must find some substitute for work to conserve the home as the center where may be formed those ties of affection which are the source of the deepest joys of life. Mr. Andrews says, in "Education for the Home," "Strength and satisfaction in the home relationships form a prime problem. The breaking down of the family bond is to be overcome by strengthening that bond, by enriching the home experience of the individual, child and adult alike. . . . Our education for the home will be a sorry thing indeed if it concerns simply the household arts of cooking, sewing, and household care unless it teaches us the art of 'family building,' of home making, of living in families in such ways as to bring increasing personal satisfaction as the years go."[1] The "enrichment of home experience," in the sense of cementing family bonds, was furnished by the mutual service required in providing the comforts of life. There is a deep truth in Pestalozzi's statement, "It is the social side of parental solicitude that makes environ-

[1] U. S. Bureau of Education, Bulletin 1914, No. 36, p. 20.

mental influences themselves of spiritual value, contributing thereby to the higher intellectual and emotional life. The stocking which the mother knits before her son's eyes has a deeper significance in his education than one that he buys at the shop or puts on without knowing where it came from."[2] This concrete expression of the value of work in moulding the child's deepest sentiments is an argument for some other agency in the absence of work as a substitute to develop unselfish family relationships.

The present crisis in the decadence of the home tests our capacity to adapt the curriculum and training to the new conditions. The new factor to reckon with is the leisure of the members of the family. Practically, for both men and women, the hours of leisure have been doubled. This has been done for women by the transfer of industries and by fixing the maximum number of hours which women may work in stores and factories. The hours of men have been proportionally shortened. The sixteen-hour day has been shortened to an eight-hour day. The office hours from 9 o'clock until 5 leave long stretches of leisure. Whether we like it or not, the solution of the problem lies in enriching the home experience, by organizing the leisure of the home and making it by its very attractiveness a compelling force to accomplish the solidarity of the home. It may not have the same unifying effectiveness as work. It is a less tangible, less insistent influence and therefore will require finer art and more careful preparation on the part of the home makers to make it a compelling force. There is a daily challenge to the woman of the home to make it an enriching experience. "The home of the future must be cultured. . . . The companionship in the work of their hands that husband and wife have lost, they must find again in the cultivation of their minds and hearts. The home of the future must breathe a charm so potent that it will gather to its bosom each evening the dispersed and weary toilers of the day. The home of the future must be the sanctuary of life and the dwelling-place of love; the mind must find in it room to grow in all the realms of truth and beauty; its atmosphere must be that of refinement and culture; beauty must cover it with her mantle and courage must protect it with his shield. . . . Woman must preserve the home of the future. She must preserve in it the sacred fires of religion and

[2] "Educational Writings," edited by J. A. Green.
"Views and Experiences," p. 162.

culture. Through it she must save man from materialism and from the worship of the golden calf. She must build a home in which he will find rest from his toil, consolation in his sorrow, strength to battle with temptations, courage in the midst of disaster, and companionship in the highest aspirations of his soul," says Dr. T. E. Shields, in the "Education of Our Girls."[3] These words, written in 1907, have application today not less than a decade ago. This consideration invests leisure with extraordinary importance as a constructive force of society. "The girl problem or the boy problem is inherently a leisure-time problem," Montague Gammon says.[4] What inference can we make as to our duty in this vitally important matter?

Our home makers must catch the purpose and appreciate the value of leisure in saving the home. To develop in young women a consciousness of their duty toward the home, to see and to use the golden opportunity that leisure offers them to make the home a center of happiness, to help them to accomplish in some measure the vital union of theory and practice in the fine art of living—this is our basis of orientation. Dr. Andrew says, "A new vocational emphasis is in the older education as well as in the education called vocational, and the home is to be one of the beneficiaries of this changed point of view."[5] Home must be such a pleasant place that it will lay hold upon the affection and loyalty of every member of the family. It should compete successfully with the club house, the dance hall, the billiard room, the vaudeville theater, and the amusement park. The home should be so attractive that, when the man of the house leaves his office or place of business, he takes the most direct way to reach his home, and the adolescent boy and girl will from pure choice spend their evenings in the family circle. The attitude of the members of the family toward their home is a reasonable basis for the evaluation of its potency as a constructive force in their lives.

To strengthen home-mindedness is the vital task that lies before us. It is the problem that the Catholic Woman's College should address itself to, and readjust the curriculum so that the various subjects, with their resources and interests, may develop in the students the appropriate attitude and ideals. The present group

[3] P. 280.
[4] Report of Com. of Education, 1916, p. 447.
[5] *Op. cit.*, p. 7.

system, which obtains generally in the college and regulates the course of a student, makes easy the conditions of such an achievement. Indeed, Dr. A. W. Harris, ex-president of Northwestern University, says: "Of a hundred girls more than eighty will become home makers; they constitute so large a group with a common life business that special studies and methods adapted to their needs may fairly be required of all."[6] The selection of studies to attain this aim should hold high place in our purposes and be the object of our best thinking and investigation. Would that an educational prophet might arise and name the subjects which would contribute most effectively to this end. The movement for scientific measurement of educational results is slowly gaining ground and it is challenging the methods of education. Even though we had reliable standards of measurements, anything like a scientific rating in the measurement of training for home-making could be made only after the lapse of years.

The results of the present education as given in the woman's college shows that woman has been educated away from the home. Miss Addams says, "Modern education recognizes woman quite apart from family or society claims, and gives her the training which for many years has been successful for highly developing a man's individuality and forcing his powers for independent action."[7] The Woman's College has not emphasized the conservation and enrichment of home life. Instead of stressing the fine values of home companionship, it has emphasized the possibilities of community service, its opportunities of club membership, and the obligations of a wide social nature with the result that many women have acquired a false perspective of their duties. The Woman's College has pointed with pride to the fact that its entrance requirements were the same as those of men's colleges. The Report of the Commissioner of Education of 1916 shows that there are eighty-four colleges with an attendance of 19,179 undergraduates to which men are not admitted. This does not exhaust the number of such colleges, as there are some not rated in this report. They have all modeled their curriculum closely upon that of men's colleges.

Inasmuch as women perform different functions from men, it is

[6] "The Future Education of Women," *The Youth's Companion*, May 31, 1917.

[7] "Democracy and Social Ethics," p. 83.

logical that some preparation be made for the tasks that fall to their lot. So far we have given very little attention to working out lines of distinct instruction especially adapted to woman and her God-given work in the home. The Association of Intercollegiate Alumnae have felt the need of such adjustment and, at their convention in New York in 1911, the principal subject of discussion was the possibility of adding to the curriculum subjects of special value to women. Hygiene, biology, and sociology were the subjects in greatest favor. It requires no extended study to see that we must do more than merely train the intellect. The study of higher mathematics and an analytic study of the Greek dramatists are not the best adapted to develop that quality of character which is most needed in home-making. For the woman in the home, culture is not to be valued as a personal acquisition as such, but merely as a development of her personality to make her effective in the service of others.

Socialization of education is a new word injected into the educational vocabulary. The changes in the curricula of schools indicate a shifting of emphasis from knowledge in itself to its purpose in terms of group interest and group development, and mutual interrelations of the group. Nowhere has this principle greater application than in preparing our students for future homes. A measurement of the success of her college education, therefore, is not the measure of her capacity for happiness; rather it is the measure of how she actualizes the fine, rare ideals of womanhood in the home. Dr. Andrews says, "The home as a conservative institution has been slow to receive educational attention, but its vital interests make education for the home second to none in importance." To plan a curriculum with such an objective must, from the nature of the case, be a long task. It is very difficult to evaluate subjects. We know that the finest values elude all measurement. We cannot conclude that each subject of the curriculum has a specific service as a "life value." Such an inference, Mr. Van Piper says, would be like saying that, "If a course in mathematics is a prerequisite for a given course in physics, then each chapter in the mathematics is a prerequisite for some corresponding chapter in physics. Everybody knows there is never any such correlation of part to part. . . . There would be much essential matter in the mathematics which could not be sanely omitted, yet which would find no specific application

in the physics proper. In a precisely parallel way there may easily be phases in a preparatory training which still are not, as such, anticipatory of any corresponding demands in adult life."[8] There is no way of arriving at a determination of the "life values" of different studies. It is difficult to determine the value of those studies which have been tried out in the curriculum for ages; new subjects introduced will have to be tried out and their effects noted in the efficiency of the real home maker. Moreover, all the other subjects, however well planned, are inadequate without religion which should be both the root and the flower of the curriculum. Faith in God the Creator and trust in His providence whereby He feeds and clothes and shelters His children and "opens His hand to supply the wants of every living creature," and a personal love of our Divine Saviour Who is our Model of loving service will inspire the spirit of loving service and self-devotion. True religion begets character. Let pulsating, practical religion permeate the daily life of the students, and it will inspire them to serve others. The subjects of the curriculum will equip them to execute that which religion prompts them to do.

One important principle which is fast gaining ground is that there should be correlation between the curriculum and the normal experience of the student. Education must be brought into intimate relation with life in the twofold aspect of work and leisure, both of which should be put on an educational basis. Economy and efficiency of effort, which is the objective of training in household management, contribute to the leisure which we have seen is to be used purposefully to enrich the home. The woman of the future must appreciate the value of leisure and employ it systematically for moral ends. Broadly speaking, the equipment of the home maker has a twofold aspect, practical and cultural, or, according to Dr. Andrews' distinction, household management and home making. The ends are efficiency and cultured personality. The home maker should know how to organize household activities. Mrs. Willard, who discovered domestic economy as a subject of instruction, said, "It is believed that housewifery might be greatly improved by being taught, not only in practice, but in theory. There are right ways of performing its various operations, and there are reasons why those ways are right"

[8] *School and Society*, "On Radicalism in Education," May 5, 1917, p. 524.

Both the facts and the principles of household management the home maker should know. This scientific knowledge will furnish economy and efficiency of effort, thereby increasing the leisure time. Denatured drudgery is a significant term which connotes both the lessening of the work and the glorifying it with the home-making motive. Home economics, therefore, should occupy a large place in the differential curriculum planned for the home maker. This is a complex, comprehensive subject including a wide range of material, and its courses of instruction should be both technical and cultural. It is defined by the American Home Economics Association, Baltimore, Md., as the study of the economic, sanitary, and esthetic aspects of food, clothing, and shelter as connected with their selection, preparation, and use by the family in the home, or by other groups of people. It lays under contribution the subjects of art, history, anthropology, sociology, esthetics, economics, physiology, hygiene, mathematics, physics, and biology.[9] This subject should be placed on an equality with any science, political or social, and be given a dignity and an importance accorded to any of the sciences. It should give the student an acquaintance with the rational ways of conducting the household; cultivate good taste and judgment of clothing values, artistic and economic; it should give such training as would guarantee freedom from such a dismal domestic failure as Mrs. Hamlyn, who, with an A.M. from the State University, was always in trouble with her servants; the meals were irregular, the table not appetizing, her house in disorder and her children absolutely undisciplined," according to Dr. Shields in "The Education of Our Girls."[10]

We should stress with emphasis the social sciences, and stress equally the importance of their philosophical principles being in accord with the principles of faith. According to Dr. Andrews' judgment, sociology should be studied from a threefold viewpoint: (*a*) General sociology, giving the origin and development of civilization and the structure and function of present institutions; (*b*) Domestic sociology, dealing specifically with the origin, development, structure, and functions of the family and the home as a human institution; (*c*) a study of the practical movement for general social betterment. A study of sociology, however,

[9] Cf. Syllabus of Home Economics, 1913.
[10] Pp. 210–217.

will not create or nourish the spirit which appreciates those finer, rarer interests of the home, but it makes the student to understand the significance of the courses in home economics in their relation to modern problems, and the young woman who understands the home in relation to the larger life of which it is a part, will approach all problems of home economics with a deeper appreciation of their connection with the realities of life. Home economics must get its point of view from sociology. The center of interest of sociology is the relation of individuals to each other. This adjustment of personal relation depends chiefly upon spiritual conditions. Habits, purposes, and ideals of life affect profoundly these relations. This fact makes apparent the value of psychology in the curriculum. If we could make home economics a branch of applied psychology, with the creation of an ideal home and family as its great purpose, the study would give not only academic instruction and expansion of mental outlook, but it would furnish an insight into experience to see the interrelations of physical problems with the spiritual aspects of human life.

A basis of Catholic philosophy is essential in the curriculum of the Catholic Woman's College. We look to religion for the Christian ideal, and the inspiration and grace to advance toward it. Moreover, philosophical principles may be appreciated with precision and yet be ineffective as a practical guide to conduct. Morality depends upon good will rather than upon knowledge, yet the moral nature is rational and requires a rational account of duty. Especially is a grasp of the underlying principles of true philosophy necessary to point out the fallacies in the theories proposed by some secular philanthropists and modern sociologists between which and the principles of Catholicism there is "an essential and irreconcilable antagonism." From the field of philosophy it is practicable to derive a great deal of material vitally helpful to the Catholic Woman's College Alumnae, yet it is important to keep insistently in consciousness the fact that we are preparing her to safeguard the home, not to take the chair of philosophy in college. A study of logic will help her to think correctly. A course in Introduction to Philosophy is recommended to give an acquaintance with the principles of scholastic philosophy, and, as far as may be accomplished, to cultivate the power of philosophical criticism. This is especially important in view of the widespread materialistic philosophy which interprets

all human living in economic terms, the logical outcome of which we are reaping in the present world struggle. The aim here should be not to give the student complete knowledge of the evolution of idealism from Descartes to Hegel, nor of empiricism from Bacon to Mill, nor of pragmatism, purely as a matter of philosophical knowledge, but to give her an insight into the essential philosophical truths that she may be able to discover the principles underlying the method of a social movement and judge of its truth or falsity.

The study of ethics is of paramount importance. Especially is this true at the present time when the prevalent ethical standard is the humanitarian standard, and altruism and social efficiency are regarded as ends in themselves, and social welfare as the end of conduct from which all moral values are derived. It is evident that to discover the principles of humanitarianism in its methods of social service, which are popular and appealing and to a great degree praiseworthy, a knowledge and an appreciation of the grounds of moral obligation and of the essential importance of right motives are necessary. But the Catholic woman must discriminate between the system of morality based on the ideal of the service of humanity and the system that recognizes that the universal order is the expression of the Divine Will to which the individual is obliged to conform his conduct, and that one essential factor of his conduct is the service he owes his neighbor. Moreover, with the increasing worldliness and unrestrained love of pleasure, the trend of the times towards the utilitarian standard as the determinant of moral values, and the hedonism which ignores moral values, it is important to know the true criterion of conduct: to see that, although morality has its independent root in the rational nature, yet ultimately it has the same source as religion, namely, the Infinite Good; that both are concerned with the end of man and that the sphere of each is penetrated by the principles of the other.

At the present time when our country should be aglow with patriotic fervor, the study of Christian ethics will give the scientific basis of patriotism and show that it is a virtue and a sacred duty. Here we shall find the principle calling upon the young woman to make the sacrifices which the present crisis requires; to simplify her way of life; to do without luxuries, even to deprive herself of daily comforts and to accept all the privations that she may

have to endure and thus become a sharer of the soldier's sacrifice. To be specific: to encourage the young woman to economize in the preparation of food and to prevent all household waste (here we note the close correlation between ethics and household economics); to be willing to stifle the instinct to conform to fashion and wear a gown of last year's style; to substitute simple social functions for elaborate receptions and theater parties; in a word, to forego every superfluity, imbued as she is with the feeling that it is the duty of every woman to do all in her power to help her brother called to the colors.

In the forefront of subjects that furnish mental culture are the foreign languages. The tendency of the current educational scheme away from Greek is manifested widely. Within the last few years there has been a shift of emphasis also from the study of Latin. Meanwhile, the discussion regarding the theory of general discipline continues. Besides the value of whatever "transfer" of general powers which does take place, the study of Latin is valuable as a means of preparation for the study of the acquisition of a Roman language as well as for its direct bearing upon the study of English. Prof. A. F. Lange, dean of the School of Education, University of California, says, "Just because it is so radial in the specific disciplines it can be made to furnish (the results of which are transferable, at least to things that are human), Latin as an educational means has virtues that other subjects have not." In addition to this twofold reason of "general" and "specific disciplines" is the value of the content of the Latin masterpieces studied. Archbishop Spalding says, "The educational value of classics does not lie so much in the Greek and Latin languages as in the type of mind, the sense of proportion and beauty, the heroic temper, the philosophic mood, the keen relish for high enterprise, and the joyful love of life which they make known to us." Granted in this regard the Latin classics are greatly surpassed by the Greek, yet the possibilities in this regard inherent in the study of this language form an additional reason why we would retain the Latin in the curriculum of the Woman's College. The modern languages enjoy an increasing popularity as subjects which will function in the daily life. Either French or German should be a part of the education of every college alumna; she should have not only a reading knowledge, but a certain conversational facility in the language.

For the development of the intellectual and esthetic quality of mind, we would emphasize the liberalizing value of literature with the caution to avoid academic-mindedness. The tendency has been to intellectualize everything taught in order that the student might know for the sake of knowing. Perhaps there has been too little conscious attempt to teach this subject in a manner that emphasizes and fixes in the student's mind right attitudes towards life and to develop fine appreciation and high ideals of womanhood. This will require the study of literary embodiments of their ideals.

History, which we have been wont to rank next to literature as a culture study, is being displaced in a measure by the social sciences on the plea that, according to present standards, it is overloaded with material which is not of substantial worth in realizing the present aim of education. The Catholic Woman's College, however, cannot afford to lessen the emphasis upon the subject of history of the Christian centuries.

Music and art should be included in the curriculum, not so much to enable the home-maker to furnish beautiful music as means of entertainment; the ampico of today enables us to hear the pianist's conception executed perfectly, to hear Godowski, not as Godowski really plays, but better—as Godowski would wish to play, by enabling him to become his own best critic and to correct his own execution. The study of music is valuable for its cultural effect. For the same reason art should be studied. The culture value of both music and art in developing appreciation of the fine arts and in cultivating the emotional side of one's nature is preeminently high. In adding to the power of the rational enjoyment of leisure they are significant studies.

Emphasis should be given especially to the cultivation of the speaking voice, both for its effect upon others and its reaction upon one's own state of mind. A querulous voice is a powerful excitement of domestic scenes. On the other hand, a cultivated voice under control has a value that would be difficult to exaggerate. It acts effectively upon others and reacts upon one's self. Mr. Arnold Bennett says in his volume, "The Human Machine," that 99 per cent of all daily friction is caused by mere tone of voice. "It is a curious thing that an agreeable tone artificially and deliberately adopted will influence the mental attitude almost as much as the mental attitude will influence the tone.

If you honestly feel resentful against some one, but having understood the foolishness of fury, intentionally mask your fury under a persuasive tone, your fury will at once begin to abate." It is of supreme importance that the curriculum should offer an opportunity for this element of cultural equipment.

For a large number of our students, the greatest value of their college education should come from both increased knowledge and deepened sympathy and insight. The aim is not to make literatti, but to encourage the students to combine with school activities and social experience the art of home making and an appreciation of womanly ideals. Socialization of the student is the educational watchword of today; that is, to give the student the view that right conduct, rather than knowledge, is the ultimate aim of education.

The policy of the Catholic Woman's College in the solution of this radically vital problem of modern life, the safeguarding of the home, reflects the spirit and judgment of the Catholic Church. It should stress the cultivation of that phase of college life, both in curricular studies and in extra-curricular activities, which is best fitted to develop and strengthen the personal life which Dr. Andrews says "education for the home is ultimately to furnish." Our students should be of the intellectual moral élite. Historically, culture has meant that body of knowledge which individuals use in their leisure. We would not reconstruct the concept, but we would effect a *reapprochment* between the college curriculum and the normal experience so that the studies will function in the daily lives of the students from the standpoint of our present social organization, the basis of which is the home. The power of adaptability of the Catholic Woman's College to the needs of its students as an institution, and its readjustment to present conditions will be the sign and the expression of our appreciation of, and our response to, the needs of present environment.

To summarize. The great problem of modern life is the safeguarding of the home. As a real home, it is going and almost gone. The "downfall of the home" is a current theme of discussion. In the past, the home was preserved by the solidarity that work creates, but work has been greatly eliminated, and even the hours of men's labor are shortened by half. Therefore, the solidarity of the home as created and preserved by work is gone. Solidarity of another kind is the solution of the problem. What

solidarity? There is only one—the solidarity of an organized leisure. If woman is to be a home maker, the enrichment of the home by the systematic use of leisure becomes her real life-career. How to organize leisure is the heart of our problem. Woman must be educated, not to find her delight as a solitary with her books as her best companions, but in the center of the home where she must make herself and her home so attractive as to charm the home folk; so that her husband will hasten from his place of business and her sons and daughters will hasten from school, all to join the home circle. Are we educating our students for that at present? Will Greek and higher mathematics train the woman for this? We are educating the woman away from the home. The aim of all culture, or rather the aim of the school in giving culture, is to fit woman to shine in public, to lead in club work, and to take part in platform speaking. We of the Catholic Woman's College know our aim—that is definite. We must educate woman for organized leisure. How? It will take a long time to work out the system. The method is as yet only tentative. We must keep the aim steadily in view and work out and try out plans, and as far as they succeed, adopt them, mindful all the time that religion is the inspiration and dynamic to sacrifice and devotion, without which the home would be but a hostelry, and also that it is the rootage and the fruitage of home life and of all worthy social life.

JOHN BAPTIST DE LA SALLE[1]

It is a source of much pleasure to be identified with the celebration of the Jubilee of La Salle College and to have public occasion to congratulate the Christian Brothers no less than the Catholics of Philadelphia on its work in this city. I hope that God may continue to bless this school, that He may sustain its spiritual and social efficiency and give to the Brothers who are in charge of it the consciousness of both worth and appreciation.

This school is the creation of the Christian Brothers. The Christian Brothers were founded by John Baptiste de La Salle in order to perpetuate his ideal of education. I ask your attention while I endeavor to sketch the man, the ideal and the providence that guarded it. Neither the history of this school nor the history of the Christian Brothers in the United States nor their history throughout the world can be discussed with sufficient thoroughness now, but a tribute can be paid to the man and his ideal, and a reverent interpretation of Divine Providence can be offered with sufficient thoroughness to leave, I hope, a lasting impression.

I have thought that a speaker is permitted to follow his own preferences and to express appreciations as he feels them. Throughout all of the reading that I have done in preparing for this occasion, my mind has insisted with obstinate waywardness in interpreting everything that I read, as it bears upon the man, the ideal and the special providence that happily saved it to the Church. I feel more free in adopting this method of treatment because you, as friends of the Christian Brothers and of this school, have had many occasions to learn the details of de La Salle's life and to know the spirit and the methods of the community which he founded.

John Baptiste de La Salle, a French priest, lived at the end of the seventeenth century in a civilization so unlike our own that we are unable to imagine it except with extreme difficulty. Providence gave to him a nature that was sensitive to the needs of his time and a talent that enabled him to interpret them with exceptional wisdom and foresight. It is certain that he realized neither the clearness of his spiritual vision nor the enduring force of his intellectual purpose when he dreamed and planned and achieved

[1] Address delivered by Dr. William J. Kerby at the celebration of the Golden Jubilee of La Salle College, Philadelphia.

as he did, because he said very late in his life that he would never have undertaken his work had he foreseen the vicissitudes that awaited him.

De La Salle was a genius. His varied faculties were fused in such a way as to make the impression of extraordinary but controlled power. He had the gift of intuition, of seeing and of interpreting his time in large terms; the gift of converting his own social experience into maxims of practical wisdom which were far beyond his day and beyond the social institutions about him. Dim beginnings that were hidden to others were fully visible to him. He looked beneath scattered and apparently unrelated social conditions and discovered the processes through which they had quality and meaning. Thus experience and insight were added to that fusion of faculties which was so striking in him, and out of this combination resulted what I may call the secular character of his genius.

But he was a genius in the spiritual sense as well. He seized his faith by both mind and temperament. He caught a large vision of the world rôle of his Church. He understood instinctively its social and intellectual no less than its ecclesiastical mission. He saw clearly the reciprocal relations between social conditions and religious ideals. He read each term of these relations in the light of the other. He wrought into one synthetic outlook upon life these elements of insight and power until he quivered under the influence of his vision. Then his mighty character drove him with tempered energy straight toward the mission for which the Providence of God had prepared him.

It seems to me that John Baptiste de La Salle found himself, as the phrase is, in the manner that I describe. Religious conviction, talent, temperament, observation, foresight, sympathy, imagination, poured over his soul, converging streams of influence which merged in the unlimited power that marked him as a giant. De La Salle would have been contemporary with us in our century as he was contemporary with those of his own century. He had the divine carisma that God gives to those called to His work. The appeal of him is universal. He might be one of us today without feeling of separateness or strangeness except perhaps as regards the accidentals of life. Were he to take his seat in any American university and declare the educational principles and outline the practical steps that he found timely, we would find

him in the front rank among our own progressive thinkers—so alike are his problems and ours in all attempts to make education fit children for life.

This was de La Salle. What was his ideal?

He had seen and interpreted the horrors of ignorance and vice. He had looked backward into history, forward into the far darkness of uncounted years, outward to the confines of many nations. He saw ignorance and vice, like sullen beasts, slaying souls. He saw minds clouded, souls stifled, institutions paralyzed, resources of mind and body untouched. He saw the gospel halted at every step as it walked among the lowly where it loved to find the footprints of its Master, our Redeemer. He saw the poor suffering most, from ignorance and vice. He saw children inert and aimless among them. He saw the ears of men and women dulled to whispering graces. Their unseeing eyes gave no response when they came within range of the exalted spiritual and social ideals out of which all refinement comes. He saw an educational system that failed to deal with these problems, failed even to measure them. He saw academic conventions, academic traditions interfering with the tradition of civilization, chilling social sympathy and paralyzing imagination. He saw educational efforts fail even when well intended, because they were timid, blundering and uninspired.

De La Salle's genius led to one inevitable result. The spirit of his noble race was active within his heart. It was purified and strengthened by his faith in God and His Church. Grace, genius and occasion worked in sweet companionship, aroused de La Salle, fused thought, feeling and experience into the practical ideal which marked him as a man of incomparable gifts.

De La Salle's ideal was this: the free school open to all children to be taught collectively in graded class formation, with definite religious influence permeating the process; the teaching to be done by consecrated men, specialists trained for teaching and nothing else; the school curriculum to be so arranged and adapted to industrial life as to fit the children to take their place in the world definitely fitted for it.

Perhaps you see nothing extraordinary in this. Commonplace, you say. Yes, indeed, commonplace. Understood by the intelligent child of fifteen today, yes, indeed. But in de La Salle's day, the thought was the thought of a genius. The impulse

was that of a giant. The foresight was that of a prophet. The achievement was a miracle. In each feature of his ideal de La Salle broke with tradition, broke with his century and laid down the pathway of all graded education since.

De La Salle was an innovator, a radical, if you will. His ideal, taken as a whole, was a distinct innovation. Let us look upon him for a moment as an innovator whose supreme passion it was to meet needs as he saw them; to keep his ideal supreme, yet plastic; to hold aims and methods subject to the demands of life; to sacrifice preference, and even aspiration, to the claims of human souls.

Human society must be stable. What is customary is familiar, and it offers little cause of worry or unsettlement of social relations. Innovation challenges accepted wisdom. It questions our axioms. It disturbs confidence in our standards. There is no human association of whatsoever kind, be it religious, industrial, political, ecclesiastical, or academic, that is not, by impulse, reluctant to welcome innovation. This is inevitable. Society could have no protection against vain ideals and undisciplined dreams unless opposition were offered systematically by establishment to all innovation, of whatsoever kind. What is wholesome, right and true will survive the opposition; what is superficial, false or dangerous will perish. Thereby society is safeguarded. Conservative opposition is, of course, often cruel and blind and even stupid. I do not deny that much that is noble and helpful has been destroyed or delayed in its benevolent mission by hopelessly mistaken conservatism. This is notably true in education. Notwithstanding that, I see no safety for our institutions except through instinctive opposition to innovation which justifies itself as intelligent conservatism.

De La Salle's ideal disturbed the settled conditions with which he attempted to deal. He was synthetic. He was powerful because of his instinctively correct estimate of social forces. He was unselfish, supremely consecrated to God and to the service of his fellows and therefore firm, docile and undefeatable. One had to deal with him. He became a factor wherever he went. Success came to him promptly. He established schools. He won local ecclesiastical favor at times. He secured members for his community. He showed striking results in the intelligence and activity of the children trained under his system.

His success was an indictment of many persons, of many conditions, of some interests with which he came in conflict. Fortunately for him, the ordinary social test of innovation was applied to his system early. During his own life, some narrow and petulant ecclesiastical superiors opposed him with perverse ingenuity. Misunderstanding, treachery, disgrace, distress, malice, black and unholy knights as they are, entered the lists and raised their javelins to destroy this man and his ideal.

There was no kind of opposition which de La Salle did not encounter. There was no kind of trial which he was spared. But the utmost reach of malice, ignorance and misunderstanding never endangered the stability of his ideal or cast a shadow on the purity of his impulse or diminished the dignity and rightness with which God invested it from the beginning. I say these things in no petulant spirit. They are mysteries in the providence of God. Few saints who were positive and constructive failed to meet the same experiences. De La Salle himself and his ideal came through these tests, glorious and reenforced.

But it pleased God to test this man and his ideal further. Personal affliction and excruciating pain tested de La Salle's consecration, but only to purify it. He suffered deeply, but his courage remained unimpaired. In proportion as he realized his own physical limitations, the shortness of life and the dangers to which his ideal might be exposed, when he should have been called hence, he was driven to clearer vision and still more striking courage. He committed himself and his work with impersonal insistence to the providence of God. He formed and executed the plan of a perpetual community made up of trained specialists, teachers to be bound by perpetual vows to the perfect Christian life. He gave to that community, as custom and statute, the practice of unyielding dependence on the providence of God. He was now no longer necessary. He builded in his community the tabernacle in which his ideal was to be housed throughout the years. It was to hold the Holy of Holies entrusted by God to his care.

De La Salle's ideal was tested by success as well as by opposition. Demands for his type of school and for his brothers poured in upon him from distant countries, even from Rome itself. The demands were clamorous. Ecclesiastical favor brought him strength and prestige. Samaritan kindness brought release from worry. It gave welcome comfort to hearts that had been sore

tried in their struggle. But no success interfered in the slightest degree with the steadfastness of purpose, the spirit of lowly consecration and irrepressible energy of that de La Salle had given to his institution.

This encyclopedic experience of de La Salle's ideal prepared it well for its mission. It entered upon its own history well equipped and well advised. A Vergil might write a worthy epic to tell us of the wanderings and vicissitudes of this ideal from its birthplace in a seventeenth-century French village to this city, Philadelphia, to this school. The impulse, the traditions, the standards, that de La Salle placed in his community as he founded it, are vital and reverently loved in this school of the Christian Brothers as I speak to you now. It would seem that we might reach back through the stretch of centuries and hear de La Salle's voice as we honor him in this gathering. Persecution, suppression, calumny came, each in its time, to test the spirit that lived in de La Salle's community. But there has been no defeat, no failure of high spirit and declared purpose. Were he to come today to this house and these Brothers, he would find himself surprisingly at home.

One distinguishing feature in de La Salle's ideal was the close adaptation of the school to life. The education offered to the average child fitted it for nothing. In the case of the well-to-do and rich, the penalties of this mistake did not appear important. In the case of the poor it amounted to tragedy. Hence it was a serious hurt to progress, a heavy drag on the moral and spiritual movement of society. De La Salle understood this. He organized systematic relations between the school, the workshop and life; between teacher and employer, in a way to permit the child to anticipate its industrial activity while still at school. Education was to be practical and at the same time ideal. The wisdom of de La Salle, as it is explained in his own writings, anticipated every essential in the overwhelming movement for continuation schools and vocational training that has seized the imagination of the modern world. If you know the strength and meaning of this movement for industrial training, you find in what I say a supreme tribute to the genius and prophetic foresight of de La Salle. If you know the life and work of John Baptiste de La Salle and do not measure the force of this modern movement, you miss the mental terms in which to understand his secular greatness.

If you are interested in the history of vocational training, I send you to John Baptiste de La Salle, therefore, as its historic prophet. If you are interested students of the providence of God, I send you to the life of John Baptiste de La Salle and to his ideal to find in him and in it the richest secrets of that providence shown forth in the splendor of great interpretation. If you are alumni of this college, I hold you to the faith and the idealism that La Salle typifies. I charge you to know him and to hold him in reverent admiration as a spiritual resource for this, our day. There are none of us who may not be wiser men, more helpful citizens, more noble Christians through our knowledge and appreciation of de La Salle and his ideal and its history. I have to check my own enthusiasm and hold myself in unaccustomed reserve to pray sincerely, as I conclude, that God may visit His richest blessings upon this College, upon the Christian Brothers and upon their friends.

THE TRAINING OF THE CHILD VOICE

The correct training of the child voice is a subject so extensive that it would not be possible to treat it in the short space of an article. It is a subject upon which books have been written, and yet it is a subject that is not given the attention that it deserves. In fact, the training of the child voice is an art that has been most sadly misunderstood by many who have tried to make attempts along these lines. Tone production, of the particular caliber peculiar to the child voice, many musicians of very great ability are utterly ignorant of. There are many who pose as trainers of children's voices who have the mistaken idea that the voice of the child is lower than the ordinary woman's voice. The high tones of the woman's voice are very difficult to cultivate; this all teachers find by experience, and even when cultivated, they do not possess the quality, the timbre, and the beauty of the child voice on the same tones when the latter is properly trained. The natural voices of children have for the most part been misused, for the system of vocal training generally in vogue in our schools has been such that many a voice has been ruined by the strain that has been put upon it. In the matter of training children's voices, nature should be our guide. A correct knowledge of the child voice, its capabilities and limitations, would enable teachers generally to prevent this wholesale injury and destruction done the voices of children. Every year many voices are ruined irretrievably before maturity. All children have some natural ability to sing and to use their voices in the right way, and the majority can be taught to sing well, if proper pains and care are taken.

The question is often asked: Is it of any real and practical value to cultivate the voices of children? Many different opinions have been expressed on this subject. The artistic possibilities of children's voices have been known from time immemorial. If teachers would have the ability to train them in the right way, beautiful ringing tones could be brought out and cultivated. All, without exception, agree that the boy voice can be brought out and developed to a high state of perfection, and if not forced and strained at the changing period, that voice will be uninjured at maturity. As regards little girls, many hold that they should

not be allowed to use their voices during their childhood, but should postpone training until a later period in life. By far the greater number advocate the training of children's voices at a very early age. They insist that the delicate voice of the child should be trained just as soon as the child begins to manifest a desire to sing.

Of all the delicate instruments capable of beautiful work the voice of the child is the most delicate. If rightly trained and properly used, there is nothing more enchanting; if carelessly handled, life-long injury is the result. The mature voice needs care, but what we call care with the mature voice would not at all answer in the treatment of the child-voice. The question then arises, Do we exercise this extreme care? Do we treat the child fairly when we allow it to sing as it pleases, to sing in a manner ruinous to its voice? Oh, if we are only careful to use the proper method each day in practice, tones of velvet quality will be the result, a keen appreciation of the beautiful in the art of music will be arrived at, a more robust physical condition will be acquired. The importance of using the voice correctly does not seem to suggest itself to teachers, and the grave consequences following its incorrect use are not thought of sufficiently. It is necessary, then, that this be brought to the attention of the vast army of Sisters in our schools in as convincing a way as possible. Every teacher should be made to realize that the harsh tone is physically hurtful to the child, and that for physiological reasons the voice of the child should be used softly and gently.

Tact and knowledge of the nature and ways of children are of greater benefit to the teacher than intimate and abstruse acquaintance with the principles of music as a science. At the outset the teacher must realize that the child voice under normal conditions is high rather than low; it is clear, pure, gentle and penetrating rather than full, heavy and powerful. The great mistake that is made is to try to secure strength and power at the expense of quality and sweetness. This is always disastrous in dealing with the voices of children, disastrous for the children and disastrous for the singing. The strain to which the little throats of the children are subjected, by being forced to sing gruff, heavy tones and uncouth sounds, is deplorable, a fruitful source of vocal decay. Very often this fault is found to exist by the teacher when the child first begins to sing. It is then that it is easy to correct, and

should be corrected. It can be corrected by starting the voice on the high tones in the so-called thin register, and bringing this quality downward, watching carefully that the same quality of tone is used on every note sung, that no coarse or throaty tone appears. The foundation of correct training of the child voice rests on these two principles: a light, soft tone, and sung on the thin or head register.

According to these principles, then, the soft head tones of the child-voice should be used at all times. To the trained ear, to anyone with any music in his make-up, there can be nothing so delightful, nothing so enchanting, nothing so mysterious, as the pure, bell-like tone of the voice of a child. I do not care how much time and effort has to be spent upon it; it is well spent, and it has its rewards. It is true that to get results the child voice needs much care, much attention, and much practice. Observation and experience teach that children under ordinary conditions can be taught good habits of singing and voice use with very little more effort than adults. When children have once mastered the difficulty, if it can be called such, namely, the right method of producing head tones, they must be practiced daily, and never after should they be allowed to sing on their chest or thick register under any circumstance. There are wonderful possibilities in the child voice and in the study of music in the schools, and the active interest of every teacher ought to be exercised to make these great possibilities realities.

To those who have not made a study of the thin register of the child voice, the question will naturally suggest itself: How are children taught to sing on this register? If a child is not tone-deaf, and it is asked to sing a high tone, beyond the range of its thick register, it will naturally sing on its thin register. It need not be told to do so. The question of thin and thick register need not be mentioned to the child; in fact it should not be mentioned. Now, if a child can place one or two tones on the thin register, it can place all its high tones there. The only difficulty will be to keep it on the thin register, when it sings the lower tones that it formerly sung on the thick register. In order to establish the thin register and proper tone quality, always start on a tone of high pitch beyond the thick register of the child, and sing down the scale. Never begin a scale with a lower tone and ascend, for then the child will naturally begin on its chest tones and force them up as

high as it possibly can, thereby utterly ruining the head register. It cannot be right for children to sing with the coarse, harsh tone of the chest voice that is so common, although there is a prevalent idea that such singing is natural, unavoidable. This idea is false. The voice of the child is not rough and harsh unless it is misused. There is but one correct register for children's voices and that is the thin or head register, the tones of which are light in body, fluty in character, and bell-like in tone. It is produced by the vibration of only a portion of the vocal bands, while with the adult the whole vocal bands are used in the production of sound.

The ideal aimed at in the training of children's voices is the character of the tone. As we have said, there is but one tone that is safe physically, and beautiful in quality, and in this all voice trainers agree, and that is the head tone. It is physically safe, for in singing on the thin register the child does not use the entire vocal organ, but only the inner edges of the organ, thereby preventing him from straining or overworking this delicate organ, and ruining his singing and speaking voice beyond repair. This register is beautiful in quality, for its tones are musical and sweet, and their use promotes the growth of musical sensibility in the child and an appreciation of beauty in tone. Every teacher who has had some experience in teaching children the use of the head voice will confess that it is an easy voice with which to sing, and after the children have some experience in its use, they delight to sing and to hear themselves sing, first because there is no effort on their part to reach the high tones, and secondly, because the beauty of the tones appeals to them. People, as a rule, are loath to give the place of precedence to singing done on pure head tones when compared to the loud, boisterous singing on chest tones. The latter seems to excite their admiration; whether they love noise, or whether they consider the children happier the louder they sing, I do not know. This tolerance and, I might say, admiration of rough singing of children is as strange as the singing. I think that the charm of childhood, and the effect of custom are so strong that many who would otherwise condemn this practice in the adult singer, listen with tolerance, and it would seem with a degree of pleasure, to the harsh tones of children. I cannot explain this strange condition any other way. At any rate, to those who know true music and can appreciate it, the class of singing which will be secured, when children use their pure head tones

and in the proper way, will be most delightful. The general public must be educated up to it. The teacher of singing in our schools should not become discouraged from the lack of results or encouragement on the part of those who should give it, but in spite of it all, keep that ideal before her mind of making that part of the voice of children, which we have ascertained beyond doubt can be produced with good musical result and physical comfort, pure and sweet. The addition of tones to the high register of the voices of children can bring only good results when it is done in the proper way. Many teachers complain that the high tones of children on this register are lifeless, and lack a ringing quality. This can be attributed to but one cause, and that is the frequent use of music that is too low for the proper exercise of the upper register.

The practice of forcing children's voices upward on the thick register is far too common these days, when power and not sweetness seems to be the end. This forcing of the lower register upward is always injurious, causing, in the larynx, redness, inflammation and fatigue, so that eventually it becomes impossible for the child to control the production of tone suffiicntly to sing in tune. This accounts for the singing off the key that we hear so commonly in the children's masses in our churches, when all the children sing in a body, and the only object they seem to have in view, how one can outdo the other in loudness of tone. Apart from the incongruity of tone, apart from the pain occasioned to sensitive ears by harsh, discordant sounds, apart from the sacredness of the place where the singing should be of the highest order, such an abuse of the vocal organs of children can but have grave consequences in preparing the way for serious maladies of throat and lungs in after years. Modern research has shown that if the vibratory form assumed by the vocal bands for the natural production of a certain set of tones is pushed by muscular exertion above the point where it should cease, inflammation and weakening of the vocal organs will result, while voice deterioration is sure to follow.

Why is it that the idea seems so prevalent that low tones are the only natural ones to sing? Why should we use music in the schools, where the children have had some training, that is limited to low tones almost entirely, when untrained voices of children show that natural upward freedom? Of course we must avoid extremes in the choice of music and exercises. It is not

well to have the children singing at all times the extremely high tones of their compass, and, needless to say, they should sing very few low tones that would be inclined to lead them into their thick register. Songs and exercise that reach high G and A above the staff, with the limit of F first space as low tone, are considered excellent material for the proper use of the voice. When a teacher finds a song that is too low for the children, let the song be raised one or two tones, keeping in mind the highest note of the song. There is no better way of compelling children to use their thin register and thus sing correctly, than by exercising them on the high tones and allowing them to sing but very seldom tones that would lead them into their thick register. By doing so you can do them no harm; they will never complain of fatigue in singing; their chest register will more and more become unnatural to them.

After the children have had some practice on the placing of the tone, the very next step is to show them the proper manner of breathing. In fact, good tone production is not possible unless there is proper breath control. A scientific explanation is not necessary and no attempt at it should be made. The correct manner of breathing should be taught at the same time, should go hand in hand with tone production. Teachers should insist that children take breath through the mouth and nostrils at one and the same time, so that unpleasant, gasping sounds will not be heard. The teaching of singing becomes easy when children take breath all at the same time in an exercise or song. By taking breath through the mouth and nostrils at the same time, they are enabled to take it quickly and with the greatest ease. Deep breath should also be insisted upon, depending upon the age of the children. If the child will keep these few principles in mind, principles that the teacher should insist upon, namely, deep breath, open mouth and throat, thin register, his voice will improve naturally. As he grows older, with these principles well defined, he will be able to get the greatest benefit from his school singing, a benefit that he will more and more realize and be thankful for in after life. That voice will improve in spite of himself, and if musically inclined the preliminary work of his musical education is finished.

When the teaching of singing to children has passed from the primary to a more advanced stage, the teacher should attend to that which makes music real music, namely, expression. This

is one of the essentials of children's singing that seems almost entirely neglected. Insufficient, if any, attention is given to it in most of our schools. We should not only teach children the tones in music, but music itself. Songs should be selected, the meaning and sentiment of which they are able to comprehend and understand, so that they may be able to express them intelligently. If the words of the song are not understood or at least felt by the children, how will they be able to sing such a song and bring out its true meaning. It is hopeless to expect intelligent interpretation or true expression if the song is beyond the children's mental capacity. It requires great judgment on the part of the teacher to select songs that are just suited to the mental ability of the children. Before beginning the song, it is a good practice for the teacher to explain to the children that a song is a picture for the ear and the mind, as we have pictures for the eye, and that they should sing the song just as it affects them, with the varied shades, color and meaning that it impresses upon them.

One of the very necessary elements of expression is rhythm. Rhythm is the life of the song. No matter how beautiful the song, no matter how beautiful the tone, if the song is not sung rhythmically, the spirit is gone—it is dead. I mean to say this of the exercises. I do not believe that any exercise, no matter how unimportant it may seem or what it is designed to teach, should be sung otherwise than rhythmically. By rhythm I do not mean keeping time simply; I mean that ethereal something that makes the song flow on gracefully, as the flight of a bird that calmly and gracefully beats the air with its wings. Rhythm is a manifestation of our inward feelings; it consists in the harmonious flowing of musical sound, "the order of movement." Besides length of tone, rhythm has to do with stress, pitch and, above all, movement. It is the part of expression in music that requires constant attention in teaching songs to children, in order that those songs may be living, vital things. As a rule, the boys and girls of the higher grades of our schools are the weakest on this very point. Rhythm has its foundation, of course, in time. But the sense of the words, the progressions of the musical figures, the feelings brought out by the words and music must be expressed, and rhythm has to do with all these. It is that particular phase of the work of teaching singing to children that calls upon the musical intelligence of the teacher.

Not the least among the difficulties of the singing teacher is the subject of part-singing. Should we have part-singing in our grade schools? I say, positively, no, in the lower grades. In the upper grades, if the children are accustomed to an easy resonant tone, if their breathing is correctly done, if they have some little idea of musical expression, in short, if they have a good foundation with a knowledge of the first principles, then, I say, have as much part-singing as possible. Part-singing is much enjoyed by children, as it impresses upon them that they have some little ability in singing. It adds to the interest of the singing lesson. In the choice of part-songs, great care must be exercised that songs in which the under part, as well as the upper part, has a melodic interest, be chosen. In other words, songs of the polyphonic or choral style are the best. Part-singing, at first, seems rather difficult to children taking the under part, but the difficulty is soon overcome and the novelty enjoyed. It is not well to allow the same children to take the upper part every day. A good practice is to allow those who take the under part one day to take the upper part the next day, thus accustoming all to singing the two parts, and none will be slighted by being compelled to sing the under parts every day.

Adults do not give children credit for many things that are really their due. This can be realized by one who has to do with children in any capacity. As to music, it can be said that, without the least doubt, children love what is the best and the purest. They are more ready than we are to feel the wonder and the beauty of genius, due to their simplicity of thought and their proximity to the home of angelic purity. It is, therefore, the simple tunes and sentiments in which we see but little to attract us that the children love most, and are most ready to sing and enjoy. The folk songs, above all others, appeal to them because they possess these qualities. The answer, therefore, has been given to the oft-repeated question: What kind or style of music is to be introduced into the school room? The answer is that we should introduce music that will establish true feeling through musical experiences. The evils of our present day, the restlessness that seems to be bred into the very life blood of the present generation, the music in our schools should try to offset. Other visions and ideals should be held up to our children to strive after. Above all, the music of our Catholic schools should have a

moral to teach, a doctrine to elucidate, a virtue to emulate, for, after all, this is the end of all our teaching. Thus the love of God, of home, of country, the love for the right, fair play and true ethics will be inculcated in our children.

The singing lesson should not be considered as a school-room experience only. It should be a permanent possession, correlating with the teaching of morality and the home life of the children. To secure the best results, teachers should strive to make the singing lesson as recreative as possible, and not let it be regarded as one of the ordinary routine lessons. The child should be considered something more than a recipient of instruction in a singing lesson, that is, the singing lesson should not be considered as opportunity for training and discipline alone, but the spirit of beauty should be allowed to teach the child and to train him along right paths. We should aim to teach children songs that have the greatest cultural value. Such songs will do more than simply teach the children how to sing, but will cultivate a taste for what is best in nature and art. Art speaks in language all her own. Therefore music, as an art, must speak to the children; it must tell the children all about its beauties, its secrets, its proportions and its structure. In this way and in this way alone will it inspire, delight and become a possession valuable in the future. The spirit of the art of music is something distinct from the science that underlies it. This must be understood and realized by the teacher of singing.

To explain more fully, let us take an example of a lullaby. In teaching a lullaby to children, we must realize that this form of composition has for its object to soothe, to comfort, to pacify; therefore this must be kept in view when the very elements of the form is taught, namely, the notes of the scale in which the form is written. These elements should not be taught in the plain, cold, scientific way, but keeping in view the character of the lullaby, these elements should take on that character. Again the elements of a bird song should be taught in the same away. The high tones should be chirping tones and not mere sounds given to characters printed on a page. Then the tones of a marching song should not be tones of the scale in which the march is written, but real marching tones. So with other songs. The elements of each song should be so taught that these elements assume the character or style of the song to which these elements belong. In this way

the children are learning the art of music, whereas the science that underlies the art accompanies it in an almost hidden way. This requires some study and preparation for each song by the teacher, but, on the other hand, she is well repaid by the results obtained. By this mode of procedure the children make the particular song a part of themselves, as it were, beginning with the knowledge of the very first principles of the song. The possession of these first principles by children should be a musical possession in order to be a real possession. Most teachers pay too great attention to the skill in reading the notes, in beating the rhythm, in keeping the true tone, forgetting the principal thing, namely, the spirit of the song. It is right and proper to develop all these things, but not to the exclusion of the musical element. The musical element must appear from the very beginning in the teaching of a song; it must go hand in hand with technical skill. The quality of this skill will depend entirely upon the influence that the music exercises over it. It follows, then, that we cannot separate the two, the technical and the musical element. The former is the underlying element, but it must be so unfolded that it remains secondary to the latter. The latter is the principle element, it is the musical element properly so-called, namely, the element that constitutes the art of music in the song. Teachers of singing classes should keep this in mind and try to put it into practice, for in this way alone can music be taught for its own sake.

In our choice of songs for the children we must be guided by the sentiments expressed in them. The songs should be expressive of the things that children are wont to express. We must be careful to give the time and attention to a song that it deserves, not to treat it in a superficial way, lest we foster wrong habits with the children. A real song of some musical worth can be studied by the children in its form and in its elements for a long period, and yet there would remain much to be learnt. Every song should be given to the children in its original form, that is to say, it should not be worked over, adapted, or rearranged. A song loses something of its musical value every time there is any change made in it, except transposition into a higher or lower key. Even in the latter case the spirit of the song sometimes is lost. A good composition always suffers when changed or adapted, by losing its character and its unity. The song with true musical worth will always appeal to children if suited to their age in technical difficulty

and in character, and they will sing and study it in its true spirit. But this interest on the part of the children must be developed by the teacher. Under wrong guidance this interest may die, and the song, instead of becoming something of educational value to them, is only a passing matter of routine in their school life.

Of all songs that seem to be appropriate material for study for children, the folk song seems peculiarly fitted. It is an expression of the emotional life of the people, and comes directly from the heart. The melodies of most of the folk songs of any nation are most beautiful, and are favorites of all classes, young and old, rich and poor, the learned and unlearned. We say that our children should always sing the best in music, if music is to be made an educational process. Music is not necessarily the best because composed by a renowned artist, or recommended by a famous musician. Music is the best when it is of such a character that children can grasp its meaning; it is the best when children are able to perform it; when it teaches them what is true, beautiful and good; when it leads them to love the noble, the generous, and that which is elevating in life; above all, when it turns their minds and hearts to the higher life. This is the spirit of the folk song. It not only appeals to children, but it has a lesson to teach; its appeal to children is genuine and grows upon them. There are folk songs of great musical value simple enough to be taught to the children of the lowest grades of our schools, and teachers should not fail to make use of this real treasury.

In the teaching of singing in our schools there is one phase of the subject that is very seldom touched upon, and that is the necessity of instilling into the minds of those children who are able to understand the care that they should take of their voices. Children are thoughtless, and, moreover, do not realize the evil consequences of using their voices in the wrong way. This should form a part of the education of each child. In the singing lesson children sing the notes within the compass of their voice, and the limits of their voice should be made known to them, so that they will avoid the extremes. This is necessary not only for the older children, but the younger as well. Good habits of breathing, position of tongue, throat and mouth, placement of tone, are no more difficult for the younger than for the older children. Again, when these things are insisted upon with the younger children, they can do no injury to their voices, and they have no bad habits

to correct when they get older. Therefore, let each child be made to understand that the care of his voice is the very first consideration, if he expects to be able to sing well. A teacher who understands her work, and above all who understands children, can bring about this result without any apparent effort, with the result that the children themselves will begin to realize the delicacy of that little organ that they use in singing. Early training alone will prevent children from acquiring bad habits, habits ruinous to their voices. The only correct, artistic and safe way for children to sing and care for their voices is to use them without any labored effort. No matter how long the singing lesson may last, at the end of the lesson children should be as fresh and free from throat weariness as at the beginning. If they complain, or show signs of throat fatigue, then the teacher has reason to suspect that she is not using the right methods, for she is not getting the right results; she is doing the children a positive injury, a great injustice. Under these conditions, the singing lesson becomes a drudgery both to teacher and children.

The great problem that confronts our teachers in the higher grades of our schools is how to deal with the voices of the children, especially the boys that are undergoing a change. Some strongly advise that they should rest their singing voices entirely, and use their speaking voices as gently as possible. Others do not go to this extreme, and, while they do not favor the use of the voice in the same way as before mutation, still they would not say that the boy or girl should give up all singing during the period of change of voice, but should be allowed to use the voice in exercises and songs, the compass of which employs those tones of the voice that still remain unchanged. It is true that the voices of some boys break entirely, so that they have no control over any tone. This is the exception. The voices of most children show signs of the coming mutation by the loss of tones in the upper register. Their middle register remains in very good shape through the change of voice. Therefore, the duty of every teacher is to develop the middle register of children's voices to the highest degree, so that, when mutation of voice steps in, they have these tones well in hand, and a proper foundation has been laid for the permanent voice that they will acquire a few years hence. The greatest care should be exercised during this critical period for the voice of both the girl and the boy. Songs should be selected whose tones

are of the middle register, and if perchance there are some tones that are too high or too low for those whose voices are changing, the teacher should mark the parts that these voices are not to sing. These voices should never be used on the lowest or highest notes of their range, but only on those tones that they can sing comfortably and without effort. In this way these children will obtain rapid control of their new vocal apparatus, and at the same time they will be making use of the knowledge they have so far acquired in the use of their voice.

In these days the singing of children in public has become almost a necessity. No entertainment is complete without it; the Church is making it her own; voice culture is based upon it. Since it has become such a common, and, I might say, necessary institution, special attention has to be given it in our schools. To do it justice, we must have teachers who are well trained in the work, who understand the child voice and its limitations, so that no injustice is done the art or the child. The principles upon which child-voice training is based are few, but most important. Many of the difficulties which the teacher of the adult voice has to grapple with are not present in child-voice training. The child sings naturally, not artificially as the adult. Child-voice training is not so much to tell the child how to sing, for he does that naturally, but to point out to him the dangers that lie in his path. It is indirect rather than direct, negative rather than positive. The teacher does not tell the child how to form the tone, but gives the conditions and establishes the surroundings that are conducive to the formation of correct tone. Children are near to nature, they act naturally, they speak naturally, and, if left alone, they will sing naturally. All the teacher has to do to get the correct and natural tone from children is to restrain them from using undue force and to give them a tone in the register of the real child voice, namely, a tone on the thin register. The greatest evil in the teaching of singing to children is to try to make them sing differently than they naturally would be inclined to; in other words, to demand power from the childish voice, thus wrecking it and injuring it beyond repair. Children sing softly and gently, naturally, unless some one has interfered. It is this gentle, soft, natural tone that forms the material for the teacher to train.

It is in our schools, then, that the life or death of the child voice

rests. It is true that in the distant past there was much to regret when the methods in vogue became known. Even today there is much to criticize in method and much to improve in material. But there is a healthy growth and, though we are only beginning, as it were, to see the great possibilities of the child voice, a great deal has been accomplished. There is a divergency of opinion in the manner of training the child voice, but the principles underlying are held by all. Some advocate more than one register, some hold different views as to the treatment of the voice during mutation, but all agree that the thin register is the natural register, that children should always use their voices gently and softly, and that thus beautiful tone will result.

The success of any singing teacher in the matter of school-singing depends very much upon the text-book or method used. We have methods and methods. As far as our Catholic schools are concerned, we are to be congratulated on having a text-book of singing which is without a peer among manuals of school music. I refer to the monumental work of Mrs. Justine Ward and Mrs. Elizabeth Perkins, the Catholic Education Series of School Music, published by the Catholic Education Press, Washington, D. C. This admirable work treats all the points of voice training of children in a scientific and entertaining manner, lays the correct foundation to the child voice, gives copious exercises in intonation and rhythm, and these wonderfully graded, leading the children from the very first principles, through the difficulties of intervals, notation, and tonality of keys, and containing songs of the very highest order which tend to raise the musical taste of the children. Children should always be taught what is best in music. This work, properly used, is bound to show the very best results. Children trained according to the directions given in this work will be able to read and sing Palestrina in our churches, something that is to be ardently wished for. It is too bad that we are vitiating the musical taste of our children by teaching them the hymns generally found in our so-called hymn books.

Let us hope and pray that the time is not far distant when a well-trained children's choir will be considered a necessary adjunct to every church. As it is today, we have children singing, or rather trying to sing, in church, but we have no church singing. What is worth doing at all is worth doing well. We, with our parochial schools, are in a position to have the very best singing

in our churches every Sunday. We have the children every day for practice, and if the time is well employed and proper methods used, there would be a great reform in the singing of our children at the services on Sunday. The teachers in the schools have it in their power to bring about this result. Every teacher should make a study of the art of beautifying and preserving the child voice, and of getting the best results possible out of the training. If for no other reason than to make more solemn and more beautiful the services of the Church, this should be done. The teaching of singing should be considered an important part of the curriculum of studies in our Catholic schools. There is no greater gift to man than to be able to sing, and sing beautifully; there is no stronger influence for good than to make it possible for our people to appreciate beautiful music.

F. JOSEPH KELLY.

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

REPORT OF THE SECRETARY

The Seventh Annual Summer Session of the Catholic Sisters College was conducted from June 30 until August 9, at the Catholic University of America. The total enrollment of 302 students greatly exceeded the number expected to attend this year on account of the unsettled conditions produced by the war. As compared with the statistics of a year ago, there was a decrease of eighteen in registration of students in attendance at the University.

The Religious in attendance represented twenty-three orders and congregations and sixty-six motherhouses in the United States and Canada: which indicates that while there were two congregations less in attendance than last year, there were two more motherhouses represented. Nine communities were represented in the student body for the first time.

The Sister students came from forty-three dioceses, and with the lay students represented twenty-eight States in this country and one province in the Dominion of Canada.

The following charts show the registration in detail for the States, Dioceses and Religious Communities:

CHART 1

General Summary

Sister students	284	
Lay students	18	
Total		302
Religious Orders and Congregations	23	
Motherhouses	66	
Dioceses	43	
States	28	
New Communities	9	

CHART 2

Students According to States (Including Lay Students)

California	2	Florida	12
Connecticut	18	Georgia	3
District of Columbia	5	Illinois	4

147

Indiana	12	New Jersey	17
Iowa	8	New York	38
Kansas	10	North Carolina	2
Kentucky	5	Ohio	30
Maryland	6	Oklahoma	2
Massachusetts	8	Pennsylvania	83
Michigan	5	South Carolina	4
Missouri	2	Texas	6
Montana	1	Virginia	1
Nebraska	1	West Virginia	2
New Hampshire	1	Wisconsin	12
Canada:			
Nova Scotia	2		

CHART 3

Students According to Dioceses

Albany	2	Helena	1
Alton	2	Indianapolis	5
Altoona	4	La Crosse	2
Baltimore	11	Leavenworth	5
Boston	6	Louisville	4
Brooklyn	3	Manchester	1
Buffalo	12	Milwaukee	2
Charleston	4	Newark	17
Chicago	2	New York	21
Cincinnati	11	North Carolina	2
Cleveland	12	Oklahoma	2
Concordia	1	Omaha	1
Covington	1	Philadelphia	36
Dallas	3	Pittsburgh	14
Davenport	4	Richmond	1
Detroit	3	St. Augustine	12
Dubuque	4	St. Louis	2
Erie	2	San Antonio	3
Fall River	2	San Francisco	2
Fort Wayne	7	Savannah	3
Grand Rapids	2	Scranton	27
Green Bay	8	Toledo	7
Halifax	2	Wheeling	2
Hartford	18	Wichita	4

CHART 4

Students According to Communities

Benedictines		11	Holy Cross		5
Atchison, Kans.	4		Notre Dame, Ind.	5	
Elizabeth, N. J.	7		Holy Humility of Mary		2
Blessed Sacrament		6	Ottumwa, Iowa	2	
Cornwells, Pa.	6		Humility of Mary		5
Charity		22	Lowellville, Ohio	5	
Convent Station, N. J.	4		Holy Union of Sacred Hearts		2
Greensburg, Pa.	2		Fall River, Mass.	2	
Halifax, N. S.	2		Immaculate Heart of Mary.		8
Mt. St. Joseph, Ohio	4		Scranton, Pa.	8	
New York City, N. Y.	10		St. Joseph		55
Christian Education		2	Augusta, Ga.	3	
Asheville, N. C.	2		Baden, Pa.	9	
Divine Providence		4	Brentwood, N. Y.	3	
Newport, Ky.	1		Brighton, Mass.	6	
San Antonio, Tex.	3		Hartford, Conn.	4	
Dominicans		16	Philadelphia, Pa.	12	
Caldwell, N. J.	4		St. Augustine, Fla.	12	
Grand Rapids, Mich.	2		St. Louis, Mo.	2	
Great Bend, Kans.	2		Wheeling, W. Va.	2	
Newburgh, N. Y.	2		Wichita, Kan.	2	
San Jose Mission, Cal.	2		Loretto		4
Sinsinawa, Wis.	2		Loretto, Ky.	4	
Springfield, Ill.	2		St. Mary		7
Franciscans		29	Lockport, N. Y.	7	
Allegany, N. Y.	2		Mercy		54
Dubuque, Iowa	4		Charleston, S. C.	4	
Glen Riddle, Pa.	7		Chicago, Ill.		
Manitowoc, Wis.	8		(St. Xavier's)	2	
Oldenburg, Ind.	2		Cresson, Pa.	4	
Peekskill, N. Y.	6		Davenport, Iowa	1	
Felician Srs. of St. Francis.		10	Hartford, Conn.	14	
Buffalo, N. Y.	3		Manchester, N. H.	1	
Detroit, Mich.	3		Mt. Washington, Md.	5	
Lodi, N. J.	2		Pittsburgh, Pa.	2	
Milwaukee, Wis.	2		Rensselaer, N. Y.	2	
Holy Child Jesus		10	Titusville, Pa.	1	
Sharon Hill, Pa.	10		Wilkes-Barre, Pa.	18	

Poor Handmaids of Jesus Christ		2	
Fort Wayne, Ind.	2		
Precious Blood		3	
Maria Stein, Ohio	3		
Providence		3	
St. Mary of the Woods, Ind.	3		
Sacred Heart of Mary			3
Tarrytown, N. Y.	3		
Ursulines			21
Cleveland, Ohio	7		
Dallas, Tex.	3		
Frostburg, Md.	1		
St. Martin's Brown Co., Ohio	4		
Toledo, Ohio	6		

CHART 5

New Communities

Benedictines:
Atchison, Kansas.
Dominicans:
Grand Rapids, Michigan.
Great Bend, Kansas.
Springfield, Illinois.
Felicians:
Buffalo, New York.
Franciscans:
Peekskill, New York.
Mercy:
Cresson, Pennsylvania.
Rensselaer, New York.
Ursulines:
Frostburg, Maryland.

The program consisted of fifty-two lecture courses of thirty hours each and five laboratory courses of sixty hours each. All of these extended over the full six weeks' period with the exception of a course of thirty lectures by Rev. Dr. E. A. Pace in Methods of Teaching Religion which extended over fifteen days. The only changes in the program as published in the Year-Book of the Catholic Sisters College were the introduction of an additional course in music conducted by Miss Gertrude Henneman; the substitution of Mr. G. A. Sherwell as the instructor in Spanish in place of Mr. Salvador Martinez de Alva; the omission of the courses announced in Normal Geography and Methods in Arithmetic because of the assignment to military duty of the instructor, Mr. Louis L. Roberts. The teaching corps numbered twenty-seven; all of these with the exception of four are members of the faculty of the Catholic University.

In addition to the academic program, musical recitals were presented on appointed evenings each week by Reverend Dr. Kelly, Professor Henneman, Miss Henneman and Mrs. Brosius. The students listened to special lectures by Right Reverend Bishop Shahan, Rector of the Catholic University; Abbe Patrice O'Flynn, of Paris, France; and Rev. James M. Hayes, of the Catholic Sisters College.

PATRICK J. MCCORMICK,
Secretary.

WHY ARE THE SULPICIANS BUILDING A SEMINARY AT WASHINGTON?

ANSWERED IN AN INTERVIEW BY THE VERY REV. EDWARD R. DYER, S.S., D.D., PRESIDENT OF ST. MARY'S SEMINARY

"At this time, when our country and our countrymen are sacrificing their money and preparing to sacrifice their very lives, is the building of a Seminary at Washington, D. C., wholly in accord with the purpose of our Government that every American citizen should do his or her 'bit' to make our country win the war?" was the question repeated to day in an interview by the Very Rev. Edward R. Dyer, Vicar General of the Sulpicians in the United States, and President of St. Mary's Seminary, Baltimore, Md. The question was a lengthy one and for the moment appeared to be a rather difficult one.

"Yes, it is true," said the head of the oldest Seminary in the United States, "while at Washington, all departments of our national Government are strenuously working to join the forces of the country to wage effective war, the Baltimore Sulpicians, by erecting a Seminary, do not, at first sight, appear by this project to be assisting our country to fight her battles. But we are helping our country in her struggle and we will help her by erecting this Seminary." The black-cassocked priest turned around from his desk, arose, and walked a few steps to his book shelves, which cover one side of his office. Down came a recent pamphlet of the *Congressional Record*, a rapid turning of the leaves, and the priest, pointing to a definite paragraph, continued: "That seminarians must continue their course in the Seminaries has recently been formally recognized by our Congress, which has exempted from military service those who are preparing for the sacred ministry."

MILITARY CHAPLAINS REQUIRE SEMINARY TRAINING

Still the original question was not fully answered, at least not according to the mind of Father Dyer. But for the moment he would not be questioned. It was his turn. "Do you know that the war gives an additional reason why the number of Seminaries should not be diminished, but even increased? Our country has sent out a call for Catholic chaplains and does not this need make

Seminaries more necessary than ever? Is it not a poor policy from the viewpoint of military efficiency to turn into a soldier a young man who in a short time can become a military chaplain? We have come in touch here at the Seminary with officers who have commanded our forces on the Mexican border, and Protestants as well as Catholics bear witness to the good influence of the priest in maintaining among the soldiers the moral stamina which they bring from Catholic schools and homes, and in arousing enthusiasm and cheerful patience and perseverance—and are not these the virtues which make the principal difference between ordinary and extraordinary soldiers? Our Government will provide that the moral power of the chaplain will not be lacking either in the Army or the Navy."

The eyes of the priestly son of St. Sulpice were cast upon a small table covered with Catholic periodicals. "Read one, read any, read all of the graphic tales of the Catholic Chaplains on the firing line in Europe. Their record is a new guarantee that priests do not shirk dangerous duties, and that Catholic Seminaries do not turn out 'slackers.'

THE SOUTH AND WEST NEED MORE PRIESTS

"But in addition to the demand of our Government for chaplains," continued the Vicar General, "we must remember that the Catholic Church in America, like the love for the Crucifix, such as you see here on my desk, is still growing. The country's need for priests is continuously increasing. I know of no diocese which has enough priests. Only last night an alumnus of St. Mary's, Bishop Russell, the newly consecrated Bishop of Charleston, S. C., appealed to those Seminarians who have not as yet selected a Diocese to consider the 'unworked vineyard of the Lord in the South,' while pressing appeals have been made by many western Bishops, among whom, to speak only of those who have specially urged their claims within the last months, are Bishop Lawler of Lead, S. D., and Bishop Lillis of Kansas City, Mo. And at the same time that greater numbers are required, the need is more pressingly felt that many priests receive a more specialized education than that which fits one for ordinary parochial duties."

SEMINARY IS OVERCROWDED

"Is St. Mary's Seminary so over-crowded that you have to erect another Seminary in Washington?" The question brought

a smile to the priest's countenance. "All of the Seminaries in the country are overcrowded, but St. Mary's is—well, just walk along the corridors and knock at a few doors and see for yourself. You have noticed a little sign in our Baltimore street cars reading like this: 'This car seats fifty-five passengers.' The capacity of the car, however, might be seventy-five passengers, but it is a jostling, uncomfortable, strap-hanging ride you get then. So here. The Seminary was built for 250 students. This year, as well as last, 300 have been lodged in and around the Seminary. The Sulpicians do not wish to turn away any applicants, therefore new quarters must be provided.

There was a knock on the door.

"Come in," said Father Dyer, turning around in his chair to face the door.

Through the half-opened door the head and shoulders of a Seminarian appeared.

"Father, may I speak to Mr. ———?"

"Yes, my son." The door was closed. The phone on the desk rang. Down came the receiver.

"Yes; Father Dyer.

"A short description of the Chapel for an Ordination article?

"During the summer of 1916, the Chapel was refurnished and redecorated. The scheme of decorations follows that commonly found in the fifteenth century in France and other European countries. Blue is the color extensively used."

"Why blue?

"The chapel is dedicated to the Blessed Virgin Mary. The altar was remodelled. The floor of the choir and sanctuary has been laid with tile. The capacity of the former is greatly increased. The whole choir is enclosed in screens of oak, according to the ancient custom.

"Is that sufficient?

"You are welcome." Up went the receiver.

These were only two of the many little interruptions which occurred while listening to the Sulpician Vicar General. Here was Father Dyer, the busy president of a large seminary, and daily and oftentimes in a day receiving calls from distinguished visiting priests and prelates exercising the humble duties of a prefect on a corridor.

CARDINAL GIBBONS WELCOMES THE NEW SEMINARY

A batch of letters for the mail had been signed, knocks on the door and phones had been answered with unruffled serenity, and the president of the Seminary turned around and, apparently without seeming to have been interrupted, continued: "In addition to the fact of the country's urgent need for chaplains, the overcrowded quarters here, there is another reason for building at Washington. The Catholic University, just opposite to which lies the 10-acre campus where the new Seminary is being erected, is destined to become more and more the center of Catholic education in this country. It offers, in all departments of learning, courses which may be pursued by priests whom their Bishops wish to prepare for special work as teachers or professors, scientists and chemists, directors of retreats and confessors, missionaries and missioners, writers and lecturers. Last week at the Notre Dame University Diamond Jubilee Celebration, His Eminence, Cardinal Gibbons, was seated after supper on Sunday evening with several guests and members of the university staff upon the veranda of the presbytery. One of the distinguished visitors, turning to me, asked what would be just the purpose of the institution we are establishing at Washington. The Cardinal himself answered. 'The new Seminary,' he said, 'will appeal to some Bishops who will wish their students to have some contact with the University and enjoy some of its advantages, even during their regular seminary course. Besides, some of the religious organizations grouped about the University will probably avail themselves of the courses of the Seminary, instead of withdrawing capable men from other important fields of work to teach a few of their own religious.' I added that we are now preparing to accommodate only students of the Fourth Year Theological Course, but that, as soon as we could be ready, the work outlined by His Eminence would be taken up."

INTERCOURSE WITH UNIVERSITY STAFF AND STUDENTS WILL HELP SEMINARIANS

In answering the question if the Sulpicians intended to make any radical changes in their curriculum, Father Dyer said: "Of course the establishing of a Seminary at the University means no radical change in the ordinary curriculum, but, while following the courses of the Seminary, students who are destined for special work

can be helped in their preparation by following some university course, and every Seminarian will be benefitted by his intercourse with members of the university staff and with the university student body.

SULPICIAN PLAN IN HARMONY WITH THE DESIRE OF SECRETARY OF WAR BAKER

"Let me read to you," said the head of the Seminary which has 125 years of distinguished efficiency in developing the most potent force in the American Church—her priesthood, "an extract from the address of Secretary of War Baker, at the Georgetown University Commencement, as published here this week. 'The war some day, when the Providence of God sees fit, will be finished. Then the world will be eager for philosophers; men with broad minds trained in our colleges and universities; men who have caught the inspiration of literature and of art. . . . We must continue to train men who will be ready to serve their country, not in the battle lines of the present war, but who will be useful in the work of reconstruction when the war is over.' Is not the Sulpician plan in harmony with the desire of our Secretary of War?"

SYMPATHY OF AMERICAN CATHOLICS ENLISTED BY NEW SEMINARY

The story of St. Mary's Seminary, like the story of the Sulpicians, is essentially a story of peace and loyal work, and therefore, as the world's history is the story of war and bloodshed rather than of harmony and union, as its heroes are the wielders of the sword rather than the promoters of charity and good will, so history has not found in St. Mary's Seminary a profitable and attractive theme. But this will not prevent Catholic priests and Catholic laymen who can delve beneath the surface from recognizing their merits and from concluding that the Seminary, which for one and a quarter centuries has trained upwards of two thousand of the American clergy, which has given to the United States a succession of holy and zealous Bishops and Archbishops, which has as a devoted Alumnus and friend none other than His Eminence, James Cardinal Gibbons, is indeed a living source of countless blessings to the Church of the United States.

FINANCING A QUARTER OF A MILLION DOLLAR CONSTRUCTION WORK IS DIFFICULT

The reflection of the loyalty of our American Catholics to the Seminary aroused the question of the financing of the new Seminary, for the completion of the work now under construction will

cost almost a quarter of a million dollars. Years ago, when the Sulpicians arrived here in Baltimore, they were supplied with money from the Sulpicians in France for the establishment and support of St. Mary's. But the Sulpicians here today cannot look across the Atlantic to their French brethren for aid, other than their good prayers in their new foundation.

"No," continued the priest, whose solicitous preoccupation above all else is to keep vital the spirit of the Sulpician Founder Olier, while "rooting" through a tall pile of papers, letters, circulars and booklets, which covered his desk, for a list of the superiors, professors and students ordained from 1791 to 1916 at St. Mary's. "No, we cannot now look to France like our predecessors, but this new foundation already has and in the future will doubtless enlist the sympathy of many a Catholic man and Catholic woman throughout the country; because the scope of the Seminary knows no state boundaries. It is a national institution. While Catholics listen to their parish priests, or spend their evenings in reading Catholic literature, which nourishes and defends their faith, don't you think they frequently recall the Seminary where these speakers and writers received and formed their habits of sacerdotal fitness? And are not the Catholic laity thus stimulated both by what they find edifying in our Alumni, and by what they find, at times, amiss, to help by any means in their power these clerical schools in which they recognize the real fountain heads, the backbone of Catholic life?"

PRAYER HALL CONTAINS IMPRESSIVE CRUCIFIX AND PAINTINGS

Father Dyer proposed a walk through the Seminary. In the Prayer Hall, attached to the wall, is a large crucifix, with a life-sized figure of our Redeemed, of surpassing expression and beauty. This crucifix, which was formerly in the Chapel Sanctuary, is the work of the famous Capelano, who designed the heroic figure that crowns the celebrated Washington Monument, only a few blocks distant, and which was the first statue erected to the Father of Our Country. On each side of the great Crucifix are hung more than life-size pictures of St. Peter and St. Paul, which were painted by the great master, Peter Paul Rubens. The tear-furrowed cheeks and the blood-shot eyes portraying the sorrow for St. Peter's triple denial of our Lord are expressive. These two pictures with others were donated by the late Hon. Severn Teakle Wallis, one of the graduates of the old Sulpician St. Mary's College,

whose statue occupies a position in Monument Place. These pictures were recently minutely described in a printed catalogue of Ruben's pictures with the information added that, after search, they had not been located. In recalling old St. Mary's College, which was closed after the coming of the Jesuit fathers to Loyola College, Father Dyer said that the oldest living Alumnus is the Hon. A. Leo Knott, who became a distinguished jurist, was Attorney General of Maryland, and Assistant Postmaster General under President Cleveland. A speech delivered by Mr. Knott at the Centenary Celebration of St. Mary's Seminary will soon be printed and—with one of those little characteristic smiles which expresses a paragraph of friendship and desire—Father Dyer said: "The speech sent to each is one of our ways of keeping in touch with our Alumni. A gentle reminder."

FORTY-ONE DIOCESES REPRESENTED AMONG THE THREE HUNDRED STUDENTS

"Here in their hall this evening I will give a conference to our seminarians who are being trained for parochial work, and who have come here from forty-one different American dioceses. Yes, St. Mary's is a national Seminary because priests who have prayed in this hall are now in every State in the Union, and occupying positions in every rank of the clergy. Many of these are noted in the annals of the American Church and, although many have gone to their reward, many are still dear to Catholic congregations from Maine to Florida and from the Atlantic Ocean to California."

MANY PRELATES ARE ALUMNI OF ST. MARY'S

We walked into a classroom, and through the refectory with its long, white cloth covered tables, a rostrum for the reader at meals, while at each end were tables set crosswise on an elevated platform for the members of the faculty, and looking down upon the scene was the figure of Christ upon the Cross. Next came a visit to the Blessed Sacrament and the Chapel, which has been described in the telephone message. On the way back through the campus we stopped for a moment at the statue of the Blessed Virgin, and then Father Dyer drew from his cassock pocket a small paper-covered book recently compiled by Father Boyer. "Here is a list of the students of St. Mary's Seminary who have been ordained priests. The first student on the list is Stephen Badin, ordained by Bishop Carroll in 1793. The third on the list

is Prince Demetrius Gallitzin, a member of the Society of St. Sulpice, the famous missionary of western Pennsylvania, whose memory is perpetuated in a beautiful church erected in Loretto by the steel magnate, Mr. Charles M. Schwab. The Prince belonged to the same family as the recent Primer Minister of Russia.

"The first Bishops of Portland, Me; of Springfield, Mass.; of Brooklyn, N. Y., and Ogdensburg, N. Y.; of Covington, Ky., of Charleston, S. C.; of Natchez, Miss.; of Rockford, Ill., have knelt as students in the chapel, have asked for permission just like the Seminarian who came to the door, and like him," with a smile on his countenance and a merry twinkle in his eye, "have helped to splinter our corridor floors with their tramp from chapel to study halls. Scarcely a diocese in the United States which has not benefitted by the sacrifices of the Seminary for the training of priests, and one or more Bishops of Albany, Boston, Hartford, Pittsburgh, Wheeling, Wilmington, Baltimore, Richmond, North Carolina, Charleston, S. C., Mobile, New Orleans, Dallas, Santa Fe, Detroit, Dubuque, received their first training in the priestly functions at St. Mary's.

CARDINAL GIBBONS ONE OF THE OLDEST OF THE ALUMNI

"So you would like to know the names of some of our distinguished Alumni who are still living?" The eyes of the Sulpician father were raised to a large portrait of a figure executed in red. "There is the senior Prince of the Catholic Church in America, Cardinal Gibbons, ordained fifty-six years ago, who, in the preface of the book, 'The Sulpicians in the United States,' has repeated the judgment expressed in 1801 by Bishop Carroll, who said that it would be one of the greatest misfortunes that could befall the Diocese of Baltimore ever to lose the priests of the Seminary; then there is Right Rev. John S. Foley, Bishop of Detroit, ordained still earlier, in 1856; the first Rector of the Catholic University, Archbishop John J. Keane, of Dubuque, of the class of 1866; Bishop Owen B. Corrigan, of Baltimore, of the class of 1873; Bishop O'Connell, of Richmond, the third Rector of the Catholic University, who studied at St. Mary's before going to Rome, where he was ordained in 1876; the present Bishop of Wilmington, Right Rev. J. J. Monaghan, who left the halls of St. Mary's with his class in 1880; Archbishop Pitavel, of Santa Fe, who joined the ranks of the Alumni in 1881; Bishop Patrick J. Donahue was

raised to the see of Wheeling, W. Va., nine years after his ordination in 1885; P. J. Muldoon, of the class of 1886, made Bishop of Rockford, Ill., in 1908; Bishop Lynch, of Dallas, Tex., left his Alma Mater in 1900, and was raised to the episcopal dignity eleven years afterwards; while the latest Alumnus to be raised to the episcopacy is Bishop Russell, of Charleston, S. C. The President of the St. Mary's Alumni Association, which is rendering valuable financial assistance and cooperation to the Seminary, is Right Rev. Edward A. Kelly, who was recently clothed with the Monsignor's purple, in Chicago, and we were made priests on the same day from the class of 1880."

For almost an hour the successor of the saintly Sulpician, Father Magnien, had been talking. Father Dyer had told why the Sulpicians were building the Seminary, and he had told how they intended to finance the building by enlisting the sympathy of the Alumni of St. Mary's and other Sulpician Seminaries, and even the vast body of Clerics and Catholic laymen throughout the country, who would see in this foundation not only a Diocesan but a national institution.

The interview would have reminded a listener very much like a circle in a philosophy class. Questions had been repeated with almost philosophical exactness. The last question also received the same treatment. "What will the Seminary look like?" repeated Father Dyer. "The new Seminary will be constructed on Michigan Avenue and Fourth Street, so as to leave a spacious campus with all desirable privacy. Plans for a large Seminary have been drawn up by Messrs. Maginnis and Walsh, of Boston. Here is a picture of the structure, which will be in collegiate Gothic of the Tudor period. This graceful tower will be over the entrance on Michigan Avenue, and will separate the Chapel from the dormitory and class buildings. The wings containing the latter will be five stories high and will be chiefly along Fourth Street. Fireproof construction is being employed. Port Deposit granite has been selected for building material. The plans admit of considerable later development, if need arises. At present, however, only a part of the projected building will be erected—enough to meet present urgent needs. The part now under construction by the Cassidy Construction Co. comprises St. Austin's College, which is the Scholasticate of St. Sulpice, and that part of the Seminary which is to the right of the tower with a wing along Fourth Street."

QUARTERLY BULLETIN OF THE INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

GOVERNORS' NUMBER

The third quarterly bulletin of the International Federation of Catholic Alumnae has just appeared, every page replete with articles of leading interest and importance to Federation members and partisans. The brochure appropriately opens with a fine article, "What We Can Do," by the active director, the Very Rev. Edward A. Pace, Ph.D. The writer reviews the pressing needs of the times, exigencies created by the stress and strife of the present world conflict, and, in particular, the need of Christian education to establish a right code of ethics, which shall have the Supreme Arbiter, the God of nations, for its fundamental and basic truth.

The present bulletin comes under the title of "Governors' Number," and contains striking articles from the pen of Minnie Brent Anawalt, Governor for Ohio State Federation, and also from Mary A. Malloy, Governor for California State Federation, journalist, and President of the College of Holy Names Alumnae, San Francisco.

Under the caption "Our Opportunity" Mrs. Anawalt urges the necessity of the Federation's active and earnest cooperation with the International Red Cross Society and lays special stress on the spiritual assistance and safeguarding of our Army and Navy—the defenders of a glorious world democracy. Mrs. Anawalt adds practical achievement to written suggestion, as she has recently organized the parishes of Columbus into a War Relief Association.

In Miss Malloy's article, "What State Federation Will Mean to California," the writer makes an able plea for coordination and federation of alumnae forces within the State, and tells of the constructive work along these lines already accomplished by the San Francisco associations. She also speaks forcibly of the "individual responsibility, the basis of all completely successful organizations," and urges the importance of this personal interest and cooperation.

An account of the Missouri State meeting of the International Federation is included in the bulletin pages. Resolutions adopted at that meeting are printed in full, also the telegram sent to

President Wilson pledging loyalty and allegiance to the country's cause. The answer received from the President, in which he cordially thanks the Missouri Federation, forms an important record among the minutes of the meeting. The account is compiled by Florence R. Cote, Eliza R. Fusz and Nellie B. Mathieu, all officers of the Missouri State Federation.

Mary Judik Smith, one of the trustees of the International Federation of Catholic Alumnae, 1916–18, gives a very interesting account of the Red Cross Circle of the Maryland State Federation, its organization and very enthusiastic and practical accomplishments.

Other contents of the bulletin of equal prominence and importance are "Angels of the Battlefield," by C. of M., and a plea for good literature under the title, "A Catholic Reader's Responsibility." In connection with the latter, a list of the works of Catholic authors, autographed, which have been donated to the Federation library, is appended. Prominent among these are some of the books of Cardinal Gibbons, Honorary President of the Federation; Joyce Kilmer, Rev. James M. Hayes, James J. Walsh, M.D., Ph.D., LL.D., and others. Very Rev. Thomas Edward Shields, of the Catholic University, has donated a complete set of his writings.

Mrs. Marie L. Snell, President of St. Ursula's Alumnae, Toledo, Ohio, and member of the International Press Committee, has furnished an excellent list of Catholic books to the Toledo Public Library, where they may be obtained at request of readers.

The address of Miss Clare I. Cogan, A.M., President of the International Federation, delivered to the graduates of the Catholic Girls' High School, Philadelphia, June 16, 1917, is reprinted in full. Miss Cogan's trenchant message to the Catholic women of America anent modes and morals finds fitting place in the pages of the "official guide to Federation."

A "chronicle" of events, supplemented by notes and comments, concludes the bulletin. This little pamphlet, growing quarterly in interest and importance, appeals to all members as a valuable source of information. It may be had on application to the corresponding secretary, Miss Helen Reed O'Neil, 259 Eighty-fourth Street, Brooklyn, N. Y. Fee, fifty cents.

AN APPEAL FOR FOOD CONSERVATION

To the Churches in the United States:

Expressing what I know to be the views of the President, I feel it my duty to call to the attention of the Churches of the country the opportunity which is before them in the present crisis in the food supply of the world. The reserve food supply is now so seriously depleted as to involve a grave menace to civilization. Safety for ourselves and for the world requires of every man and woman careful, persistent and conscientious economy of food. Otherwise, either we ourselves, or other peoples who look to us for supplies, will suffer very seriously.

As this is primarily a household matter, the President feels that the women of the land are particularly concerned. Our expert advisers agree that it is to the Churches that the country must in a large measure look for systematic and efficient contact with these many homes. All the great religious bodies are appointing commissions to spread among their members information concerning this fundamental service to humanity and to align their Churches in this work, which can only be successfully accomplished by comprehensive, whole-hearted and sustained cooperation.

You are, therefore, urgently requested to cooperate in this service, imperatively important alike on grounds of patriotism and of humanity, and are asked to give sympathetic hearing to such plans for the conservation of the food supply as the Federal Government may hereafter lay before you, that the Churches of the land may bear their part in securing an adequate supply of bread, not for themselves only but also for the hungry and starving of other lands.

Later, methods will be laid before you by which you can most effectively aid in this humane undertaking. On behalf of the President, I ask your support.

Yours sincerely,

HERBERT HOOVER.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Twenty-eighth Annual Commencement and Conferring of Degrees of the Catholic University of America took place on Wednesday, June 13, at 10 a. m., in the Assembly Room, McMahon Hall. The Right Reverend Rector, Bishop Shahan, presided and delivered the address which for its patriotism and masterly conception of the present world problems will long be remembered. Many of the officer and soldier students appeared in uniform to receive their degrees; some of the absent ones who numbered about one hundred, were, on account of their service, unable to be present. The following degrees were conferred:

The School of the Sacred Sciences

Bachelor of Canon Law (J.C.B.)

Rev. Caius Castillo . . . . . Yucatan, Mexico

Rev. Frederick Francis Gabriel Connor, Rockford, Ill.
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (ibid.), 1915.

Rev. Philip Leander Lopez, O.F.M. . College of the Holy Land

Rev. Alphonsus Marrero . . . . . Porto Rico

Rev. Audomaro Molina . . . . . Yucatan, Mexico

Rev. Carlos de Jesus Molina . . . . Yucatan, Mexico
S.T.L. (The Gregorian University, Rome), 1912.

Rev. Augustine Cosmas Pozos, O.F.M. College of the Holy Land

Rev. John Salazar. . . . . Yucatan, Mexico

Rev. Nicholas Tijerino. . . . . Leon, Nicaragua
Ph.D. (Gregorian University, Rome), 1901; S.T.D. (ibid.), 1905.

Rev. Francis Wanenmacher . . . . Buffalo, N. Y.
A.B. (Canisius College, Buffalo, N. Y.), 1905.

Bachelor of Sacred Theology (S.T.B.)

Rev. Gabriel Albert McCarthy, O.M.C., Cumberland, Md.

Rev. Virgil G. Michel, O.S.B. . . . Collegeville, Minn.
A.B. (St. John's University), 1909; Ph.B. (ibid.), 1912; A.M. (ibid.), 1913.

Rev. Martin Thomas O'Connell. . . Sioux City, Iowa
A.B. (St. Joseph's College, Dubuque, Iowa), 1913.

Rev. Francis Enoch Siddons . . . . Scranton, Pa.
A.B. (St. Bonaventure's College, Allegany, N. Y.), 1912.

Rev. Henry Joseph Buerger . . . . The St. Paul Seminary

Rev. William Graham Coughlin. . . . The St. Paul Seminary
Rev. Edmund Niess. . . . . The St. Paul Seminary
Rev. Frederick Burkhart. . . . . Mt. St. Mary's of the West
Rev. Edward Dillon. . . . . Mt. St. Mary's of the West
Rev. Leo Dufrane. . . . . Mt. St. Mary's of the West
Rev. John James Harbrecht . . . . Mt. St. Mary's of the West
Rev. Thomas Kearns . . . . . Mt. St. Mary's of the West
Rev. James Wade. . . . . Mt. St. Mary's of the West

Licentiate in Canon Law (J.C.L.)

Rev. Aurelius Louis Borkowski, O.F.M.,
College of the Holy Land
J.C.B. (The Catholic University of America), 1916.
Dissertation: "*De Confraternitatibus Ecclesiasticis.*"

Rev. Caius Castillo . . . . . Yucatan, Mexico
Dissertation: "*De Vicario Capitulari.*"

Rev. Frederick Francis Gabriel Connor. Rockford, Ill.
Dissertation: "*The Church and the Heretical State.*"

Rev. John Joseph Lynch. . . . . Boston, Mass.
Ph.B. (St. John's Seminary, Brighton, Mass.), 1911; J.C.B. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916; S.T.L. (ibid.), 1916.
Dissertation: "*Conditional Matrimonial Consent.*"

Rev. Alphonsus Marrero. . . . . Porto Rico
Dissertation: "*De Impedimento Criminis.*"

Rev. Carlos de Jesus Molina . . . . Yucatan, Mexico
S.T.L. (Gregorian University, Rome), 1912.
Dissertation: "*De Matrimonii Sanatione in Radice.*"

Rev. Nicholas Tijerino. . . . . Leon, Nicaragua
Ph.D. (Gregorian University, Rome), 1901; S.T.D. (ibid.), 1905.
Dissertation: "*De Vicario Generali.*"

Rev. Francis Wanenmacher . . . . Buffalo, N. Y.
A.B. (Canisius College, Buffalo, N. Y.), 1905.
Dissertation: "*The Defender of the Marriage Tie.*"

Licentiate in Sacred Theology (S.T.L.)

Rev. Joseph Thomas Barron . . . . St. Paul, Minn.
S.T.B. (The Catholic University of America), 1912.
Dissertation: "*The Protestant Theology of Atonement.*"

Rev. Nicholas Joseph Berg. . . . . Rockford, Ill.
S.T.B. (The Catholic University of America), 1916.
Dissertation: "*The New Life.*"

Rev. James Henry Carr . . . . . Fall River, Mass.
A.B. (Holy Cross College, Worcester, Mass.), 1912; S.T.B. (The Catholic University of America), 1916.
Dissertation: "*The Social Origin of Morality.*"

Rev. Edward Augustine Cerny . . . Rockford, Ill.
A.B. (Dubuque College), 1912; S.T.B. (St. Mary's University, Baltimore, Md.), 1915.
Dissertation: "*The Missions of Esdras and Nehemias; A Study in Old Testament Chronology.*"

Rev. James Aloysius Coyle. . . . . Fall River, Mass.
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (The Catholic University of America), 1916.
Dissertation: "*The Morality of Political Revolution.*"

Rev. Joseph Michael Egan . . . . . New York, N. Y.
A.B. (Cathedral College, New York), 1912; A.M. (The Catholic University of America), 1916; S T.B. (ibid.), 1916.
Dissertation: "*The Ideal of the Priest in Society in the Capitularies of Charlemagne.*"

Rev. Henry Francis Hammer. . . . New York, N. Y.
A.B. (Fordham University), 1910; J.C.B. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916.
Dissertation: "*Episcopal Claims and Presbyteral Assumptions in the Light of Patristic Literature.*"

Rev. Lawrence Peter Landrigan, S.S.J.,
Baltimore, Md.
A.B. (St. Mary's University, Baltimore, Md.), 1912; J.C.B. (ibid.), 1916; S.T.B. (ibid.), 1916.
Dissertation: "*The Binding Obligation of the Laws of General Property Taxes.*"

Rev. Gabriel Albert McCarthy, O.M.Cap.,
Cumberland, Md.
Dissertation: "*St. Peter's Confession of Faith at Caesarea Philippi.*"

Rev. Eugene Joseph MacDonald . . New York, N. Y.
A.B. (Cathedral College, New York City), 1912; A.M. (The Catholic University of America), 1916; S.T.B. (ibid.), 1916.
Dissertation: "*Conscience and the Existence of God.*"

Rev. Francis Joseph Maloney. . . . Fall River, Mass.
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (The Catholic University of America), 1916.
Dissertation: "*Prescription.*"

Rev. Michael Ambrose Mathis, C.S.C. Holy Cross College
Litt.B. (Notre Dame University), 1910; S.T.B. (The Catholic University of America), 1914.
Dissertation: "*The New Testament Term πίστις in the Patristic Literature of the First Five Centuries.*"

Rev. Timothy Bartholomew Moroney, S.S.J.,
Baltimore, Md.
A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (ibid.), 1912; S.T.B. (ibid.), 1915.
Dissertation: "*Christianity and Personality.*"

Rev. James Ambrose Nolan . . . . Albany, N. Y.
S.T.B. (The Catholic University of America), 1916.
Dissertation: "*The Glory of God and the Good of Man.*"

Doctor of Canon Law (J.C.D.)

Rev. Michael Galliher, O.P. . . . . College of the Imm. Con.
J.C.B. (The Catholic University of America), 1915; J.C.L. (ibid.), 1916.
Dissertation: "*Canonical Elections.*"

Doctor of Sacred Theology (S.T.D.)

Rev. Joseph Julius Charles Petrovits. Harrisburg, Pa.
J.C B. (The Catholic University of America), 1915; S.T.B. (ibid.), 1915; S.T.L. (ibid. . 1916.
Dissertation: "*Theology of the Cultus of the Sacred Heart.*"

The School of Law

Bachelor of Laws (LL.B.)

Charles Joseph Bennett . . . . . Waterbury, Conn.
John Spellman Derham, as of the Class of 1916 . . . . . East Douglas, Mass.
Patrick John Flannery, Jr . . . . . Mahoney Plane, Pa.
Francis Joseph Ford. . . . . Inkerman, Pa.
A.B. (St. Thomas College, Scranton, Pa.), 1914.
Paul Joseph Kennedy . . . . . St. Paul, Minn.
Clarence Matthew Lehan . . . . . Pawling, N. Y.
Isaiah Matlack . . . . . Trenton, N. J.
Albert Raymond Mulvey . . . . . Providence, R. I.
John Vincent Murphy . . . . . Boston, Mass.
Francis Joseph Rogers . . . . . Hyde Park, Mass.
Henry Joseph Streat. . . . . Richmond, Va.
John Francis Urbany . . . . . Carroll, Iowa

The following gentlemen also have completed all the requirements of scholarship, and the degree of Bachelor of Laws will be conferred upon them on their twenty-first birthdays:

George Arthur Barry . . . . . Milford, Mass.
Gerard Benedict Straub . . . . . St. Mary's, Pa.

Master of Laws (LL.M.)

Hugh Francis Gillespie. . . . . Omaha, Nebr.
A.B. (Creighton University, Omaha, Neb.), 1909; A.M. (ibid.), 1911; LL.B. (ibid.), 1915.
Dissertation: "*The Relations Between Natural Law and Civil Law*"

The School of Philosophy

Bachelor of Arts (A.B.)

Martin Joseph Brady . . . . . Taunton, Mass.
John Joseph Butler . . . . . Malden, Mass.
Thomas Smith Connor. . . . . Greensburg, Pa.
Vincent Paul Dooley . . . . . Washington, D. C.
LL.B. (The Catholic University of America), 1913

James Joseph Gallagher . . . . . Mahanoy City, Pa.
Joseph Sylvester Harrington . . . . Salix, Iowa.
Martin Anthony Hunt. . . . . Dedham, Mass.
Raymond Dennis Kennedy. . . . . Hudson, N. Y.
John Harold Manning . . . . . Scranton, Pa.
George Bradshaw Murray . . . . . Lawrence, Mass.
Joseph Patrick Quinlan . . . . . Hyde Park, Mass.
Edward Rayson Roche . . . . . Washington, D. C.
Edward Patrick James Somers . . . Easton, Pa.
Albert Joseph White. . . . . Framingham, Mass.

Bachelor of Philosophy (Ph.B.)

James Ambrose Losty . . . . . Hartford, Conn.
William Anselm Lynahan . . . . . College of St. Paul.
Walter Eric Leo Norris . . . . . Derby Line, Vt.
Justin Joseph O'Brien . . . . . College of St. Paul
Edward August Rumler . . . . . Jackson, Mich.

Master of Arts (A.M.)

Brother Antoninus, C.F.X.. . . . . Baltimore, Md.
A.B. (Mount St. Joseph's College, Baltimore, Md.), 1914.
Dissertation: "*Relation of Time of Perception to Quantity Perceived.*"

Clarence Joseph Bourg. . . . . Thibodaux, La.
A.B. (Jefferson College, La.), 1912.
Dissertation: "*Sugar Tariff Legislation.*"

Clifford Michael Collins . . . . . Scranton, Pa.
A.B. (St. Thomas College, Scranton, Pa.), 1916.
Dissertation: "*The Interstate Commerce Commission.*"

William Eugene Davis. . . . . Greenfield, Ohio
B.S. (Ohio State University), 1913.
Dissertation: "*The Organization of Ohio and Its Admission into the Union.*"

John Edward Dunphy. . . . . Portland, Me.
A.B. (Bowdoin College), 1913.
Dissertation: "*A Comparison of the Massachusetts Constitution of* 1780 *with the Constitution of the United States.*"

Frederick James Gillis . . . . . Dorchester, Mass.
A.B. (Boston College), 1916.
Dissertation: "*James Wilson in the Constitutional Convention and in the Pennsylvania Ratifying Convention.*"

Irving John Hewitt . . . . . Madison, Wis.
A.B. (University of Wisconsin), 1910.
Dissertation: "*The Irish Schoolmaster in the United States.*"

Martin Henry Higgins. . . . . Madison, Wis.
A.B. (The University of Wisconsin), 1916.
Dissertation: "*William Lloyd Garrison a Typical Reformer.*"

Rev. Brother Ferrer Leo Kienberger, O.P.,
College of the Imm. Conc.
Dissertation: "*The Medieval Legends of the Saints and Their Influence.*"

Peter Joseph Mayers . . . . . New Rochelle, N. Y.
A.B. (Colby College, Waterville, Me.), 1916.
Dissertation: "*Two Colonial Statesmen: Col. Thomas Dongan and Sir William Johnson.*"

Raymond Clendenin Miller. . . . . Vincennes, Ind.
A.B. (Indiana University), 1916.
Dissertation: "*Our Need of Improved Banking Connections with South American Countries.*"

Rev. Audomaro Molina . . . . . Yucatan, Mexico
Dissertation: "*Administrative Elements Common to the Public and Catholic School Systems in the United States.*"

Rev. Edmond Joseph McCorkell, C.S.B.,
Toronto, Canada
A.B. (The University of Toronto), 1911.
Dissertation: "*An Exposition and Criticism of Hilaire Belloc's 'Servile State.'* "

Rev. Brother Cyprian McDonnell, O.P.,
College of the Imm. Conc.
Dissertation: "*Some Characteristics of Pilgrim Life in Medieval Times.*"

Henry Chester McGrath. . . . . Scranton, Pa.
A.B. (St. Thomas College, Scranton, Pa.), 1916.
Dissertation: "*A Résumé of the Organization of the Federal Judiciary Under the Constitution.*"

Rev. Brother Justin Hugh McManus, O.P.,
College of the Imm. Conc.
Dissertation: "*The Medieval Revival of Preaching.*"

Thomas Joseph O'Connor . . . . . New York City
A.B. (Manhattan College), 1916.
Dissertation: "*The Patriot War.*"

Edward Louis Owen. . . . . Portland, Me.
A.B. (The Catholic University of America), 1916.
Dissertation: "*History and Organization of the Packing Industry.*"

Brother Sylvan, C.F.X. . . . . Baltimore, Md.
A.B. (Mount St. Joseph's College, Baltimore, Md.), 1914.
Dissertation: "*Psychological Methods of Studying Delinquency.*"

Rev. John Joseph Sheridan, C.S.B. . Toronto, Canada
A.B. (University of Toronto), 1915.
Dissertation: "*Nuns as Scribes in Medieval Times.*"

Paschal Sherman . . . . . Okanogan, Wash.
A.B. (St. Martin's College, Lacey, Wash.), 1916.
Dissertation: "*The Indian Policy of the United States.*"

Rev. Brother Luke Patrick Thornton, O.P.,
College of the Imm. Conc.
Dissertation: "*The Rise and Emancipation of Medieval Towns.*"

John Archibald Walker . . . . . Lake Ainslie, N. S.
A.B. (St. Francis Xavier's College, Antigonish, N. S.), 1916.
Dissertation: "*The Settlement of Industrial Disputes in Canada Under the Industrial Disputes Investigation Act.*"

Master of Philosophy (*Ph.M.*).

Clarence Emmett Manion . . . . . Henderson, Ky.
A.B. (St. Mary's College, Ky.), 1915; A.M (The Catholic University of America), 1916.
Dissertation: "*An Inquiry into the Origin of Political Parties in the United States.*"

Joseph Vincent Mooney . . . . . Clinton, Iowa
A.B. (The Catholic University of America), 1915; A.M. (ibid.), 1916.
Dissertation: "*The Disposition of the Mission Indians after Secularization of the Missions of California.*"

Joseph Henry Weiler . . . . . Bellevue, Ky.
A.B. (St. Xavier's College, Cincinnati, Ohio), 1914; A.M. (The Catholic University of America), 1915.
Dissertation: "*The Abolition Movement.*"

The School of Letters

Bachelor of Arts (*A.B.*)

Oliver Dufour Brown . . . . . Washington, D. C.
John Rhodes Haverty . . . . . Atlanta, Ga.
John Edward Mackay . . . . . Everett, Mass.
John Kelly O'Connor . . . . . Troy, N. Y.
Arthur William Sullivan . . . . . South Boston, Mass.

Master of Arts (*A.M.*)

Edward James Alexander . . . . . Jacksonville, Ill.
A.B. (Illinois College), 1916.
Dissertation: "*The Reputation of Bret Harte, Writer of Short Stories.*"

Rev. Sylvester Joseph Hartman, C.PP.S.,
Collegeville, Ind.
Dissertation: "*Greek Types of Character in Plautus.*"

Doctor of Philosophy (*Ph.D.*)

Rev. Edwin Auweiler, O.F.M. . . . College of the Holy Land
A.B. (St. John's College, Washington, D. C.), 1915.
Dissertation: "*A Critical Introduction to a New Edition of the Latin Text of the Chronica Fratris Jordani a Giano.*"

Walter Frederick Cahir . . . . . Cambridge, Mass.
A.B. (Harvard University), 1914; A.M. (The Catholic University of America), 1915; L.H.M. (ibid.), 1916.
Dissertation: "*The Drapier Letters of Jonathan Swift.*"

Rev. Patrick Aloysius Collis . . . . Philadelphia, Pa.
S.T.B. (St. Charles Seminary, Overbrook, Pa.), 1912; A.M. (The Catholic University of America), 1913.
Dissertation: "*Consolations on Death in Roman Literature.*"

Rev. Thomas Joseph McGourty . . Scranton, Pa.
A.B. (Mount St. Mary's College, Emmittsburg, Md.), 1899; A.M. (ibid.), 1901.
Dissertation: "*A Critical Study of the Agrippa Oration in Dio's Roman History, Bk. LII, Ch. 2–14.*"

The School of Sciences

Certificate of Proficiency in Architecture

William Patrick Cain . . . . . Pittsfield, Mass.
Joseph Emmet Kelly . . . . . Pittsfield, Mass.

Bachelor of Arts (A.B.)

Ralph David Bergen . . . . . Barberton, Ohio
Neil Bernard Doherty . . . . . Cambridge, Mass.
John Richard Dolan . . . . . Warren, Ohio
John Paul Eckert . . . . . Washington, D. C.
Thomas Fintan Reilly . . . . . Philadelphia, Pa.

Bachelor of Science (B.S.)

William Francis Coffey . . . . . Highland Falls, N. Y.
Arthur Leslie Gloster . . . . . Winsted, Conn.
Stephen Ambrose Gorman . . . . . Washington, D. C.
Robert James Tucker . . . . . Mount Clemens, Mich.

Bachelor of Science in Chemical Engineering (B.S. in Chem. Eng.)

Frank David Burke . . . . . Norwich, Conn.
Harry William Eberly . . . . . Brookland, D. C.
Hugh Edward Ferguson . . . . . Charleston, Mass.
John Edward McCarty . . . . . Dover, N. H.
Frank Joseph Smith . . . . . Providence, R. I.
Philip Gunckel Wrightsman . . . . Washington, D. C.

Bachelor of Science in Architecture (B.S. in Arch.)

Joseph Henry Lucas . . . . . Bridgeport, Conn.
Daniel Charles Regan . . . . . Norwood, N. Y.
Walter William Roche . . . . . Far Rockaway, N. Y.

Bachelor of Science in Civil Engineering (B.S. in C.E.)

Richard Milton Ahern . . . . . Willimantic, Conn.
Michael Joseph Cassidy . . . . . Macon, Ga.
A.B. (Spring Hill College, Mobile, Ala.), 1914.
Dennis Walter Doyle . . . . . Chadwicks, N. Y.

Luis Gutierrez y Cañedo . . . . . Mexico City, Mexico
Robert Francis Anthony Studds . . Washington, D. C.
Henry Goeding Francis Wilson . . . Washington, D. C.

Bachelor of Science in Electrical Engineering (*B.S. in E.E.*)

John William Callahan . . . . . Hartford, Conn.
Murray John Idail . . . . . Nat'l Soldiers' Home, Va.
James Leo McMullen . . . . . Poughkeepsie, N. Y.
James O'Connell, Jr. . . . . Washington, D. C.
Raymond Michael O'Rourke . . . . Buffalo, N. Y.
Edward George Paschalis . . . . . Washington, D. C.
Ernest Joseph Thibodeau . . . . . Milltown, Mont.
A B. (St. Mary's College, Van Buren, Me.), 1913.

Bachelor of Science in Mechanical Engineering (*B.S. in M.E.*)

Edward Nolan Delahunt. . . . . Portsmouth, Va.
William Francis Galvin . . . . . Waterbury, Conn.

Master of Arts (*A.M.*)

Rev. William Edward Lawler. . . . . Davenport, Iowa
A.B. (Dubuque College), 1910.
Dissertation: "*Wine, Its Nature and Manufacture.*"

Brother Urbanus Lewis, F. S. C. . . Ammendale, Md.
B.S. in C.E. (St. Mary's College, Oakland, Cal.), 1915.
Dissertation: "*The Trisection of an Angle.*"

Rev. Joseph Romeo Plante, C.S.V. . Bourbonnais, Ill.
A.B. (St. Viator College), 1909; A.M. (ibid.), 1911.
Dissertation: "*The X-Rays and Their Physical Character.*"

Louis Thomas Rouleau . . . . . Brookland, D. C.
B.S. in Arch. (The Catholic University of America), 1916.

Rudolph Charles Schappler. . . . . Springfield, Mo.
A.B. (Conception College), 1915.
Dissertation: "*The Historical Development of the Location of Roots of Algebraic Equations.*"

Electrical Engineer (*E.E.*)

Virgil Francis Christen. . . . . Ferguson, Mo.
B.S. in E.E. (Christian Brothers College, St. Louis, Mo.), 1914.
Dissertation: "*Methods of Improving the Commutation of Single-Phase Alternating-Current Motors of Series Characteristics.*"

Doctor of Philosophy (*Ph.D.*)

Joseph Nelson Rice . . . . . Weymouth, N. S.
A.B. (St. Francis Xavier's College, Antigonish, N. S.), 1910; A.M. (ibid.), 1912.
Dissertation: "*On the In- and Circumscribed Triangles of the Plane Rational Quartic Curve.*"

The Catholic Sisters College

Bachelor of Arts (A.B.)

Of the Sisters of St. Benedict:

Sister Margaret . . . . . Elizabeth, N. J.

Of the Sisters of St. Dominic:

Sister M. Carmelita . . . . . Newburgh, N. Y.
Sister M. Dominica . . . . . San Jose Mission, Cal.
Sister M. de Lillis . . . . . Adrian, Mich.
Sister M. Raymond . . . . . Caldwell, N. J.

Of the Sisters of St. Francis:

Sister M. Alexander . . . . . Milwaukee, Wis.
Sister M. Aquinas . . . . . Dubuque, Iowa
Sister M. Aurea . . . . . Oldenburg, Ind.
Sister M. Borromea . . . . . Stella Niagara, N. Y.
Sister M. Clarissa . . . . . Oldenburg, Ind.
Sister M. Edith . . . . . Stella, Niagra, N. Y.
Sister M. Florence . . . . . Manitowoc, Wis
Sister M. Generose . . . . . Manitowoc, Wis.
Sister M. Jutta . . . . . Milwaukee, Wis.
Sister M. Leobalda . . . . . Glen Riddle, Pa.

Of the Sisters of Holy Humility of Mary:

Sister M. Ignatia . . . . . Lowellville, Ohio

Of the Sisters of St. Joseph:

Sister M. Bernard . . . . . Wheeling, W. Va.
Sister M. Lucida . . . . . St. Louis, Mo.

Of the Sisters of Mercy:

Sister M. Annette . . . . . Hartford, Conn.
Sister M. Aloysius . . . . . Hartford, Conn.
Sister M. Jerome . . . . . Wilkes-Barre, Pa.

Of the Sisters, Poor Handmaids of Jesus Christ:

Sister M. Gonzaga . . . . . Fort Wayne, Ind.

Of the Sisters of the Precious Blood:

Sister M. Celesta . . . . . Maria Stein, Ohio

Of the Sisters of St. Ursula:

Sister M. Monica . . . . . St. Martins, Brown Co., O.

Master of Arts

Of the Sisters of Divine Providence:

Sister M. Crescentia . . . . . San Antonio, Tex.
A.B. (Our Lady of the Lake College, San Antonio, Texas), 1916.
Dissertation: "*A Preparation for a Study of the Imperfect Tense in the Aeneid.*"

Sister Mary Eleonore . . . . . San Antonio, Tex.
A.B. (Our Lady of the Lake College, San Antonio, Texas), 1916.
Dissertation: "*The Preaching of Indulgences in* 1517 *and Martin Luther's Ninety-five Theses.*"

Sister M. Lucie . . . . . Newport, Ky.
A.B. (The Catholic University of America), 1916.
Dissertation: "*L'Eloquence de la Chaire Francaise au douzième et au trezième siécle.*"

Of the Sisters of St. Dominic:

Sister Mary Leo . . . . . Sinsinawa, Wis.
A.B. (St. Clara College, Sinsinawa, Wis.), 1908.
Dissertation: "*The Mother of Hamlet.*"

Of the Sisters of the Holy Humility of Mary:

Sister Mary Constance . . . . . Lowellville, Ohio
A.B. (The Catholic University of America), 1915.
Dissertation: "*Spanish Rule in the Netherlands under Philip II.*"

Of the Sisters of St. Joseph:

Sister Evelyn O'Neill . . . . . St. Louis, Mo.
A.B. (The Catholic University of America), 1916.
Dissertation: "*The After Image Phenomenon.*"

Of the Sisters of the Precious Blood:

Sister M. Rosalie . . . . . Maria Stein, Ohio
A.B. (The Catholic University of America), 1916.
Dissertation: "*Pestalozzi's Anschauung in Theory and Practice.*"

Of the Lay Students:

Miss Carola Kopf-Seitz . . . . . Washington, D. C.
A.B. (The Catholic University of America), 1916.
Dissertation: "*Don Bosco as an Educator.*"

Doctor of Philosophy

Of the Sisters of Charity:

Sister M. Evaristus . . . . . Halifax, N. S.
A.B. (University of London, London, England), 1910; A.M. (Dalhousie University, Halifax, N. S.), 1915.
Dissertation: "*Consolations of Death.*"

Sister M. Gervase . . . . . Halifax, N. S.
A.B. (The Catholic University of America), 1914; A.M. (ibid.), 1915.
Dissertation: "*On the Cardioids Fulfilling Certain Assigned Conditions.*"

Sister M. Rosaria . . . . . Halifax, N. S.
A.B. (The Catholic University of America), 1914; A.M. (ibid.), 1915.
Dissertation: "*The Nurse in Greek Life.*"

Of the Sisters of St. Dominic:

Sister Mary Ruth . . . . . Sinsinawa, Wis.
A.B. (St. Clara College, Sinsinawa, Wis.), 1912; A.M. (The Catholic University of America), 1913.
Dissertation: "*The Pedagogical Value of Willingness for Disinterested Service as Developed in the State Teachers Training Schools and in the Religious Novitiate and in the Religious Life.*"

DIAMOND JUBILEE OF NOTRE DAME UNIVERSITY

On June 8 the exercises of the Diamond Jubilee of the University of Notre Dame were opened by the Rev. Walter Elliot, C.S.P., '59, who gave a lecture of a reminiscent character on Notre Dame of the older days. On June 9 the University formally conferred the Laetare Medal on Admiral Benson, ranking officer of the United States Navy.

The religious celebration was held on Sunday, June 10, when His Eminence Cardinal Gibbons officiated at a Solemn Pontifical Mass in the presence of a distinguished gathering of prelates, priests, members of the alumni and the student body. The sermon was delivered by the Most Rev. George W. Mundelein, Archbishop of Chicago. Before beginning his sermon the Archbishop read the following letter from His Holiness Pope Benedict XV:

"To Our Dearly Beloved Son, the Rev. John Cavanaugh, C.S.C., president of the University of Notre Dame.

"Benedict XV.

"Health and Benediction.

"Excellence commands the unbidden esteem and sympathy of men. Nevertheless, he who has informed Us of the celebration of the seventy-fifth anniversary of Notre Dame, has been emphatic in praising and extolling both the achievements of your university and the distinguished services of your religious family. It is, indeed, to the labors of the Congregation of Holy Cross that the birth and growth of this splendid institution are due, an institution which has given to Church and State so many sons eminently schooled in religion and learning. How gratifying this is to Us need hardly be expressed. In the midst of the trials of the present hour which press upon Us so heavily, the brightest ray of hope for the future lies in the special care that is being bestowed upon the education of youth. In this age when young men, to Our great sorrow, are so drawn to evil by the allurements of vice and the insidious teachings of error, it is, above all, by training youth to virtue that the life of nations is to be fashioned and directed in righteousness and truth.

"Your own personal merits, and those of your Congregation and university, have achieved the universal recognition of Bishops clergy and laity. It is through their cooperation that the resources of this noble home of learning have been increased, that

the number of its students, drawn from all parts of the world, has steadily grown, and its educational influence become ever greater and more far-reaching. In view of all this, We congratulate them and exhort them to persevere in their generous encouragement and support of this godly work.

"To you, dearly beloved Son, to your Brethren in religion, to all the professors and students of Notre Dame University, as a token of heavenly blessings and as a proof of Our affection, We lovingly grant in the Lord the Apostolic benediction.

"Given at Rome, in St. Peter's, the thirtieth day of April, nineteen hundred and seventeen, the third year of Our Pontificate.

"BENEDICT XV."

On Sunday afternoon the new university library was dedicated by the Right Rev. Thomas J. Shahan, rector of the Catholic University at Washington, D. C., at which W. Bourke Cockran, Laetare medalist of 1901, delivered the address.

On Monday, June 11, the Most Rev. John Bonzano, Apostolic Delegate to the United States, celebrated Pontifical Mass of Requiem for deceased students of the university and the sermon was delivered by the Most Rev. Edward I. Hanna, Archbishop of San Francisco. Following the Mass the cornerstone of a new Chemistry Hall was laid, and addresses were made by the Hon. James Putnam Goodrich, Governor of Indiana, and the Hon. Edward J. McDermott, former Lieutenant Governor of Kentucky.

Commencement exercises took place Monday evening in Washington Hall, when 123 degrees were conferred. The Right Rev. Joseph Chartrand, Coadjutor Bishop of Indianopolis, delivered the address to the graduates.

THE CATHOLIC EDUCATIONAL ASSOCIATION

The Fourteenth Annual Convention of the Catholic Educational Association, held at Buffalo, N. Y., from June 25 to 28, was apparently the most successful of all conventions of the Association. At one of the final sessions of the meeting the Treasurer General announced that the registration when completed would in all probability surpass all previous records. The program as printed in the June number of THE CATHOLIC EDUCATIONAL REVIEW was carried out with but a few minor changes.

The executive board of the Association held its regular meeting at the close of the convention on Thursday afternoon, June 28.

By unanimous vote it was decided to hold the fifteenth annual meeting of the association in the month of July in San Francisco, Cal. A number of invitations were considered but as Archbishop Hanna had extended the invitation two years in succession, and as many members on the Pacific coast had been unable to attend any of the previous meetings of the association on account of distance, it was deemed most appropriate to hold the next meeting in the far West.

The executive board also directed that a committee of nine should be chosen who would be requested to study the problem of the curriculum in its general aspects. The appointment of this committee will be deferred until the fall.

The association sent a cablegram to the Holy Father at the opening of the convention and received a most cordial message from Cardinal Gasparri conveying the greetings of the Holy Father and imparting his Apostolic Benediction.

The following are the members of the executive board for the year 1917–1918:

His Eminence, James Cardinal Gibbons, honorary president; Right Rev. Thomas J. Shahan, D.D., Washington, D. C.; president general; Very Rev. E. R. Dyer, S.S., D.D., Baltimore, Md.; Very Rev. James A. Burns, C.S.C., Washington, D. C.; Rev. Brother Edward, F. S. C., New York City, vice-presidents general; Rev. Francis W. Howard, LL.D., Columbus, Ohio, secretary general; Rev. Francis T. Moran, D.D., Cleveland, Ohio, treasurer general.

Very Rev. John F. Fenlon, S.S., D.D., Washington, D. C.; Right Rev. Msgr. J. B. Peterson, Ph.D., Boston, Mass.; Right Rev. Msgr. John P. Chidwick, D.D., Yonkers, N. Y.; Very Rev. J. P. O'Mahoney, C.S.V., Bourbonnais, Ill.; Rev. M. A. Schumacher, C.S.C., Notre Dame, Ind.; Rev. F. P. Donnelly, S.J., Worcester, Mass.; Rev. Joseph F. Smith, New York, N. Y.; Rev. John A. Dillon, Newark, N. J.; Rev. Brother John A. Waldron, S.M., Clayton, Mo.

The officers of the college department remain the same with a few minor changes.

The officers of the Parish School Department are as follows: President, Rev. Joseph F. Smith, New York, N. Y.; vice-presidents, Right Rev. Msgr. J. A. Connolly, St. Louis, Mo.; Rev. Augustine Hickey, Boston, Mass.; Rev. William J. Fitzgerald, Hartford,

Conn.; Rev. Michael J. Larkin, New York, N. Y.; Rev. Thomas J. Larkin, New Orleans, La.; secretary, Brother Philip, F.S.C., Philadelphia, Pa. Members of the General Executive Board: Rev. John A. Dillon, Newark, N. J.; Brother John A. Waldron, S.M., Clayton, Mo. Members of the Department Executive Committee: Rev. Edmund F. Gibbons, Buffalo, N. Y.; Rev. Joseph Dunney, Albany, N. Y.; Brother Ignatius, C.F.X., Bardstown, Ky.; Brother George Sauer, S.M., Dayton, Ohio; Brother James, F.S.C., Ellicott City, Md.

The officers of the Seminary Department are as follows: President, Very Rev. John F. Fenlon, S.S., D.D., Washington, D. C.; vice-president, Rev. Francis J. Walsh, Cincinnati, Ohio; secretary, Rev. Martin J. Blake, Niagara, N. Y. Members of the Department Executive Committee: Right Rev. Msgr. John B. Peterson, Ph.D., Boston, Mass.; Right Rev. Msgr. John P. Chidwick, D.D. Yonkers, N. Y.

The following general resolutions were adopted.

"In the spirit of filial devotion, we return our Holy Father, Pope Benedict XV, most hearty thanks for the good-will with which he has graciously blessed our endeavors.

"To the Apostolic Delegate, Most Reverend John Bonzano, we are indebted for kindly words of greeting and encouragement.

"We offer to the Right Reverend Bishop Dougherty our sincere appreciation of his cordial welcome to his episcopal city and of the interest which he has taken in our proceedings.

"To the local committee, to Rev. Father Kirwin and his associates, the Oblate Fathers of Holy Angels' College, and to the Gray nuns of D'Youville College, who have so generously placed their buildings at our disposal, we owe and express grateful acknowledgment for the excellent arrangements which have contributed in large measure to the success of our convention, and for the hospitality which has made our sojourn in this city so pleasant.

"To the press of the city our thanks are due for the promptness and courtesy with which the proceedings of the association have been published day by day.

"We note with satisfaction the widespread growth of interest among Catholic educators in the aims of the association and their readiness to cooperate with our efforts toward a more thorough organization of our educational activities.

"As our Catholic schools have ever inculcated obedience to law and patriotic devotion to our country's welfare, we are especially gratified at the loyal response of the young men in our colleges and universities to the call of duty in the present national crisis.

"In full accord with the views of the President of the United States regarding the continuance of educational work, we urge upon Catholic parents the necessity of keeping in school and college at this time their children who are not called to the service, so that their interests and the interests of the nation may not suffer unduly by the interruption of their studies.

"Believing that discipline of the will and character formation are absolutely essential to education, that without them loyalty and respect for law cannot be developed in the youth of the land, we take this occasion, in view of our country's present situation, to emphasize these fundamental and characteristic elements of Catholic education.

"The normal development and perfection of human personality and the dignity of human nature are the standards by which economic and educational efficiency are to be measured. Where the production of economic goods is adopted as the standards by which human welfare shall be determined, the result is an industrial debasement injurious to the best interests of society and to the essential aims of education.

"In these days of materialistic tendencies and weakening faith the need of keeping before us the ideal—'Every Catholic child in a Catholic school'—cannot be stated too strongly. 'As far as human wisdom can foresee, the preservation and spread of the Catholic Church in this country, depend upon the adoption by priests and people of a vigorous policy in support of the parish school. The association records its sense of importance of the parish school, the sole educational advantage of the majority of our children, and with all the power at its command, urges upon Catholic parents the duty of sending their children to schools in which, together with secular knowledge, they will imbibe the most excellent knowledge and love of Jesus Christ."

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

A Note-Book of Mediaeval History, by C. Raymond Beazley, D.Litt., Professor of Modern History in the University of Birmingham. New York and Oxford: The Oxford University Press, 1917. Pp. viii+224.

In this volume the chief lines in the European history from A. D. 323 to A. D. 1453 is arranged (1) according to order of time; (2) without division by countries, or by any other method except the chronological; (3) in comparatively short periods; (4) with inclusion of fairly copious reference to the history of culture and civilization as well as to that of politics. Under Civilization the author gives some notes on the history of European Literature, Commerce and Industry, Discovery and Invention, Science and Art, Philosophy and Religion. He treats the history of the Church, especially Eastern and Western, with an endeavor to recognize its unique importance during most of the Mediaeval Period. Professor Beazley emphasizes the fact that in many ways the Middle Age bears more directly on our present life and problems, our trivial lives and futures in the Twentieth Century than more Modern Times. Especially is this apparent from the study of nationalism. There is the force which dominates the politics of the present day; the same force created the modern nations in the Middle Ages. We may cordially recommend this volume as a clear, concise and accurate outline of mediaeval history. It has a good index and the format of the book leaves nothing to be desired.

PASCHAL ROBINSON.

Ten Mother Goose Jingles, with New Musical Settings, by A. E. Johnstone. New York: Carl Fischer, 1916. Price, 60 cts.

This charming collection offers a set of well-written songs in which the author has aimed to express as nearly as possible the texts. They are songs that can practically be used to sing to children. They are not intended for children to sing, as some of the progressions would be too difficult for them. "Dance a Baby Diddy," "Pusy, Pusy Cat," "There was a Crooked Man," "When I was a Little Boy," "Dance Little Baby," are songs

that furnish material to interest all the children. It is one of the best collections recently published, that offers excellent material for kindergarten and elementary school use, as well as for the nursery and home.

F. J. KELLY.

Studies and Songs, A Graded Sight Singing Course for Schools and Class Instruction in Six Books, by Thomas Tapper. Philadelphia: Theo. Presser Co., 1915.

For a teacher who is interested in secular songs, this collection in every way answers the purpose. The object of the work is to provide material for actual sight-reading purposes. The music is of the degree of simplicity and so graded that it can be used as a text supplementary to the Primer of any standard course, and to Music First Year of the Catholic Educational Series. It is admirably graded. In the first book, the text is so simple, that no difficulty of interval will be experienced. At first the diatonic succession alone is used, acquainting the child through the eye, with the degrees of the staff as expressing scale relation. When this is well known, the child is led on to name staff degrees that are not adjacent, and so on through the more difficult intervals and progressions. The work contains both studies and songs. The only fault to be found with the work is the placing of rote songs at the end of each book. As rote singing is a debated question, the teacher can use these songs or not according to her pleasure. When once the children know the intervals contained in these songs, then it would be well for the teacher to return to them and teach them to the children. Leaning to the side of those who do not approve of rote singing, I would not teach the children anything that they have not so far met with, in their study of intervals, etc. It is for this reason that the rote songs contained in this course can very well be taught later on in the course when once the children have the knowledge required to render them in the right way. These six books of graded singing, form a concise, compact and practical study for supplementary work in sight singing and ear-training. The study and songs illustrating it, have been very aptly chosen with a view to its melody and movement, and each is well within the compass of the average child-voice.

F. J. KELLY.

Pictures from Story Land, A Collection of Easy Piano Pieces for Beginners, by David D. Slater. Philadelphia: Theo. Presser Co. Pp. 27. Price, 75 cts.

It is not an easy matter to write simple music that at the same time contains real musical thought, and interesting material. Each one of the twelve numbers, that are contained in this collection, will not only be a source of pleasure to the learner, but also a means whereby he may improve himself. Every piece is well within the ability of the beginner in music. Although very simple, each piece contains something new in the way of melody, and in the style of music. Most of the pieces have the melody appearing in the right hand part, but that very delightful departure of having the melody in the left hand is also to be found. Although the music is of the simplest, yet the composer has succeeded in writing in a most interesting and delightful manner.

F. J. KELLY.

Harmony Book for Beginners, A Text-book and Writing Book for the First Year's Work for Class, by Preston Ware Orem. Philadelphia: Theo. Presser Co. Pp. 144. Price, $1.00.

This work aims to present in a plain and practical manner the groundwork of harmony, affording a thorough preparation for more advanced study in this branch. The work proceeds by easy stages, devoting special attention at first to scales and intervals, and to the treatment of common chords. The harmonizing of melodies is introduced almost at the beginning, contrary to the practice of most works on harmony, while the Figured Bass is not treated until a much later period. All the examples and exercises are made very easy in order to encourage the beginner. One particularly good point is to be mentioned and that is, that ample space is provided for writing all the exercises directly in the book, thus giving the student a permanent record of the work done. The work is simple, brief, to the point, practical, new and distinctive. It lays the foundation, in the clearest manner possible for the study of harmony, going over, in a most thorough manner, the principles that underlie harmony, principles that are sufficient for the ordinary pupil learning music, and affording ample preparation for advanced study according to any method whatsoever. The work is adapted for either class use or private instruction,

thus making it doubly valuable. It can well be recommended to teachers in our academies where the study of harmony is made obligatory, yet is not studied intensively. There are no rules to be memorized, and everything needed is in the body of the text in its proper place.

F. J. KELLY.

Just for Children, Songs to be Sung to Them, by Florence Turner-Maley; Rhymes by Gilly Bear. New York: Huntzinger & Dilworth, 1916. Pp. 33. Price, $1.25.

This little work, I regard as a treasure in the hands of the kindergarten or first grade teacher. It contains songs, "Just for Children," to be sung to them, and all kinds of songs, the brightest and the drollest, combined with very catching melodies, that children will delight to sing and to hear sung. "Robin Redbreast," "The Nonsense Cat," "Song of the Sandman," "Captain Jim Rim," for the boys, "The Worry Cow,," "Master Kerchoo," a sneezing song, all will delight the little ones, boys and girls. A teacher with some little originality, can vary these songs and make character or action songs of them, thus adding to their interest. Although rote-singing is to be tabooed, yet with the little ones in the kindergarten these songs which were written, "Just for Them," can be sung to them, not so much as a matter of instruction in a singing lesson, as a means of relaxation and enjoyment. Kindergarten teachers will find in this book, material of no little value in their work.

F. JOS. KELLY.

Sutor's Note Spelling Book, A Writing Book For Learning The Notes, by Adele Sutor. Philadelphia: Theo. Presser Co. 1915. Pp. 39. Price, 30 cts.

There are many ways and methods of teaching children notation in music. All have their good points, most have very weak points. In this work we find a novel up-to-date way of teaching and impressing the main principles of notation on the child-mind. It a system, which among its good points, can be said to appeal to the boy or girl just learning the first principles of music. The following is a synopsis of the method. Words are printed in music notation on a staff, and the children are to spell underneath,

the words with the letters indicated by the notes. Then, exactly the opposite process is resorted to, namely, printed letter words are to be spelled on a staff in notes, whose letters spell the desired word. Toward the end of the work, story lessons supplement the spelling lessons. In these story lessons the printed words, that cannot be represented on the staff by notes, are interspersed with notes the names of which spell the word that is to be inserted. This affords an opportunity for the child to do some original work, and thinking. This kind of work will delight children, as they will be gratified to find out, that they can give expression to thoughts in tunes as well as in words and stories. This work also gives them a good foundation in the relative values of notes and rests. It is worthy of the most careful consideration of every teacher of primary music.

F. JOS. KELLY.

Business Employments, by F. J. Allen, A.M. Boston: Ginn & Co., 1916. Pp. xi+218. Occupations by E. B. Gowin and W. A. Wheatley. Boston: Ginn & Co., 1916. Pp. 357.

In these days of extreme specialization it is by no means a simple problem for a youth about to take his place in the work-a-day world to make such a choice that he will, by his own advancement, become a worthy and efficient citizen. Such a young man needs sympathy and encouragement, but above all he needs intelligent guidance and direction. Anyone or anything that will assist him in solving this problem of career-building is worthy of notice and commendation.

In these two volumes we have much that will be found helpful in this phase of teaching for citizenship. Both these volumes deserve attention. They are mutually helpful. Business Employments is an objective study of the chief features of the business career. Occupations is a volume presenting the same subject-matter from a subjective point of view. The former opens up the future and its possibilities while the latter indicates how these are to be approached, grasped and controlled. One is thus the complement of the other.

Books such as these should be well known to the boys of the high-school period. The teachers of our youth, during this transitional period, will find these volumes of real service. The stress and hurry that unfortunately has become characteristic

of the educational as well as of the other worlds, today, are very liable to force a teacher to forget or at least neglect that larger influence by which he is able to develop in his charges those factors for which "the world steps aside." A perusal of these volumes will reawaken in our teachers such a realization. It will, moreover, arouse in them new interests and prepare many of them for situations that often challenge a teacher's power of resourcefulness.

The recipe for character development, which Judge Morgan J. O'Brien has so aptly expressed in that compound word, "self-denial," has been handled in both these volumes in a manner that cannot help but have a wholesome effect on the youthful readers, for whom these volumes are especially intended. As one of the writers puts it, when speaking of the characteristics of a good job; "Much depends on yourself. Are you willing, if need be, to toil hard with little pay at the start, to go out of your way to do things, and to learn things that touch your present work on all sides? Are you determined to please your employers and all whose labors interlock with yours? Are you industrious, studious, thorough, gentlemanly, honorable? For much depends on yourself."

LEO L. MCVAY.

Our Anniversaries, Adapted from the French of Abbe Gaduel, by Rev. Joseph V. Nevins, S.S. Baltimore: The John Murphy Co., 1916. Pp. 79.

The salutary teachings of this refreshing volume, although limited to a special class, will undoubtedly, through the clergy, do good to all who unceasingly labor for spiritual advancement. As the priest is, so are his people. Bishop Shahan expressed this thought beautifully, in his sermon on the "Office of The Priesthood," when he said: "Our American society looks up to the priest as the one who has the words of Eternal life. It is faithful, if his faith is strong and intelligent; is hopeful, if his voice rings out with sympathy and cheeriness; is transformed with love, if the heart of the priest is saturated with a spirit of sacrifice and unselfishness."

By observing his spiritual anniversaries, the priest enters into an examination on these three salient points of encumbent duty. He lives again those rare days, which were really degree-days, marking his gradual entrance into the ranks of those who are the leaders of the people. The faith, the hope and the love that

surged in him on those occasions become all the stronger and nobler, through this functioning of his priestly experiences.

As a guide and assistant in this task, we welcome the book which Father Nevins has prepared for us. Its merits are in inverse ratio to its size. They can be better appreciated if personally gathered through a devout companionship with this little work itself.

LEO L. MCVAY.

Hawaii; Scenes and Impressions, by Katherine Fullerton Gerould. New York City: Charles Scribner's Sons, 1916. Illustrations and Map. Pp. 181. Cloth, $1.50 net.

When you cheerfully acknowledge in your preface that your book is "a book at all only by accident of physical form," that it "boasts no architectonics, scarcely even a beginning and an end," adding furthermore that "its sole unity is the unity derived from being the record, by a single pen, of some of the experiences of a single month," you disarm criticism and suggest numerous possibilities for entertainment to be found in your pages. Such is Mrs. Gerould's latest book. It is charmingly informal, carefree, and the very best kind of a travel-book, the kind that fills you with earnest longing to go and see for yourself! "The half is not told; and Hawaii waits with open arms, under the Southern Cross, to give more than I have even hinted."

From Honolulu to Hawaii, thence back again to Molokai and Damien's grave, and whence home to America, the entertaining voyager transports you, beguiling you the while with numerous bits of fascinating local color. She thoughtfully includes, also, a wondrous photograph of the Sacred Falls of Kaliuwaa, a magnificent gorge which Mr. Gerould—his research instinct, as a Princeton professor of English, at once aroused—immediately identified as *the authentic chasm of "Kubla Khan*!"

Mrs. Gerould devotes a full third of the book to Molokai and its settlement of lepers, because "it is positively the finest of our memories." It was only several hours, out of a quickly speeding mouth, but it was the greatest of the recollections. It is a fine thing to have such a recollection as your finest memory; and the pages about Father Damien, Brother Dutton, and Mother Maryanne, and their work, and the work of Mr. McVeigh, to make a Paradise out of a settlement that might easily be a hell,

are the best pages of the book. Of course Stevenson's famous "Open Letter" to Dr. Hyde comes into the discussion, and we agree with Mrs. Gerould when she characterizes it as "one of the finest polemics we have." We must disagree with her, however, "that Stevenson's hero was also his victim," and that "Stevenson makes us all feel with him, for the moment, that even if the scandal is true it does not matter." We do not even concede to Mrs. Gerould that "from the moment that the scandal is not true it does matter immensely." What is the actual text of the Stevenson letter? Is it not this (Italics ours): "But I fear you scarce appreciate how you appear to your fellow-men; and to bring it home to you, I will *suppose* your story to be true. I will suppose—and *God forgive me for supposing it*—that Damien faltered and stumbled in his narrow path of duty; I will suppose that, in the horror of his isolation, perhaps in the fever of incipient disease, he, who was doing so much more than he had sworn, failed *in the letter* of his priestly oath—he, who was *so much a better man than either you or me*, who did what we have never dreamed of daring—*he too tasted of our common frailty.* "O, Iago, the pity of it!" The least tender should be moved to tears; the most incredulous to prayer. And all that you could do was to pen your letter to the Reverend H. B. Gage!" Stevenson is concerned with the virtue of *charity*, here, and whether or not the scandal is true is of no consequence. Whether it is true, or not, Dr. Hyde is despicable. He is the more despicable if it is not true. Let us suppose that Damien *did* stumble and fall. Is not Dr. Hyde's self-righteousness a greater sin, and he, the Pharisee, the greater sinner of the two? By contrast, is Damien's sin a matter of any consequence? Who shall dare to throw the first stone? The New Testament is explicit on this point.

It is an interesting, chatty, and wholly entertaining little book, this journal of a fascinating month in southern seas and islands. It is really enjoyable, and that is its highest praise.

THOMAS QUINN BEESLEY.

Trees at Leisure, by Anna Botsford Comstock. Ithaca, N. Y.: The Comstock Publishing Co., 1916. Pp. 56. Cloth, 50 cents.

This is a beautifully written sketch of the trees. One hardly knows which to admire the more, the exquisite photographic

illustrations on artistic background or the charming descriptions which are full of sympathetic insight and love for the trees. The little book will be cherished by every lover of the forest, and it should serve to introduce many to its charm.

Some Minor Poems of the Middle Ages, Edited by Mary G. Segar and Emmeline Paxton. London and New York: Longmans Green & Co., 1917. Pp. 271. Boards, $1.00 net.

Just as the background of Rembrandt's "Night Watch" gives the clue to the attitudes, and expressions of faces, of the figures in the foreground, so does the minor poetry of a century or a time help to explain the major works of art of the period. For a long while the better-known poems of the Middle Ages have thrown long shadows over the surrounding literary landscape until, to the untrained vision, all minor objects have become obscured and lost to view. Peaks like Chaucer, and the liturgical drama, are apt to hide small valleys and smaller foothills! There are many interesting things discoverable about the peaks, however, by investigating the foothills and the valleys, as the editors of these "Minor Poems" have done. You will discover some lyrics which are old favorites, and of real poetic merit; and you will likewise uncover some flowers of perhaps no commanding beauty, but fragrant, nevertheless, with the almost forgotten essence of the minds and deeds, manners and customs of the time. The spirit of the Middle Ages is instinct in these little things, and they can be read and enjoyed just for themselves. They will be equally of use to that fictitous dry-as-dust, the pedagogue, who gets more romance than most people imagine out of tracing the growth and dialects of Mediaeval English.

Thomas Quinn Beesley.

The Autobiography and Letters of Matthew Vassar, Edited by Elizabeth Hazelton Haight. New York City: Oxford University Press (American Branch), 1916. Pp. 210. Cloth, $2.00 net.

Behind every great enterprise in the field of education there is usually to be found one outstanding personality who is the prime mover in the work and its final accomplishment. He or she, it is, who first conceives the undertaking, dreams the dream, sees the vision: and no matter how many illustrious names may afterwards

be associated in the cause, to the man or woman who first set it in the way of accomplishment belongs the honor and the glory. Nor need the completed project bear the original founder's name —the only imperishable records, after all, are those kept in the book which contains no writing!

Perhaps the most fascinating documents relating to Vassar College are the personal letters of its deep-thinking and far-sighted founder, Matthew Vassar, and the simple, straightforward memoranda in his autobiography. They give you a sudden insight into the man which makes you forget such insignificant things as his lack of education, his small economies which bordered on stinginess, and his brewery-derived fortune. Here was a man with a keen and original mind, a man of good practical common sense, a man who had a wholesome fear of the Lord, a man who was simple and frank and honorable. To these traits, many passages from his autobiography and from his letters bear witness. He readily admits his lack of learning:

". . . between my own temper, and Fathers severity and indifference to giving me an Education I got none—Scarcely to read & write." (*Autobiography.*)

Mrs. Sarah J. Hale, the editor of *Godey's Lady's Book*, together with Miss Maria Mitchell, pioneers in the movement for the enfranchisement of women, were hugely interested in the success of the new "Vassar Female College." Mr. Vassar wrote to Mrs. Hale:

"I shall be very glad to see in the *Lady's Book* to which you refer me such suggestions as your mature reflection and practical knowledge of the subject may from time to time prompt you to make."

He was aware of the value of publicity, and becomes explicit, in another letter:

"I think well of 'Advertising' and I have advocated already & put fresh means in progress through the journals of the day calculated to secure that object, viz., the notoriety of our Institution. . . ."

His theories of discipline were very carefully thought out:

"What I regard as an essential element of our Institution is the perfect *Control* of the pupils during the period of their instruction in the College, anything short of this is a yielding up of our immediate guardianship, while the responsibility remains. . . .

"I would go even further and insist upon a *Uniform* Costume for all the young ladies to be furnished by the College and here again we make a saving to the patrons."

His theories of education for women were so burning a conviction within him that he could not rest until they were carried out in action:

"Job was about right when he told his poor comforters that 'no doubt wisdom would *die with them.*' Is there any good reason why females should not receive as high a standard of mental Culture in certain departments of Knowledge as males enjoy, nothing but prejudice and Custom hinder this—Woman is capable of higher elevation in these spheres than the notions of Society has hitherto tolerated, and these deprivations are resulting in her degradation especially in our large cities. . . .

"Is it not cruel, therefore, to impose a large share of intelligence upon any class, and then deny them the *possibility* of its practical benefits. . . . I fondly hope to live to see the day when she (woman) will occupy also a place in the refined arts and professions suited to her capacities and moral delicasy as some of her sex are enjoying in the literary world. . . .

And lastly, he confesses his purpose and his hope in his foundation:

"I . . . Knew nothing or next to nothing about Colleges or Universitys, as I had never studied them, nor had I ever went to either for instruction—all I wanted was the *best* that is the most direct and effectual way to elevate woman in the highest sphere of such knowledge as God and nature has *designed her* . . ."

It was a noble purpose and a high hope, and the character of Matthew Vassar grows in stature and in fineness as, one by one, the letters reveal him for what he really was.

Thomas Quinn Beesley.

The Prosecution of Jesus; Its Date, History and Legality, by Richard Wellington Husband, Professor of the Classical Languages in Dartmouth College. Princeton, New Jersey: Princeton University Press, 1916. Pp. 302. Cloth, $1.50 net.

It was a study of the more important criminal cases in which Cicero appeared as attorney which led ultimately to the writing of the present book. Mr. Husband found, in studying the case against Verres, that there existed no very adequate work on the topic of criminal procedure in the Roman provinces. Since the narrative of the prosecution of Jesus was more fully reported than

was any other provincial case, Mr. Husband first undertook the study of it in the possibility that it might assist him "to understand some of the charges made against Verres and other governors of provinces." He reached early the conclusion that the study of the trial should be approached through the Roman, and not through the Hebrew, criminal law. Consequently he rejects the opinion that Jesus was formally tried by the Sanhedrin for an alleged offense against the Hebrew criminal code, and considers the hearing before the Sanhedrin as nothing else than Grand Jury proceedings—a legal, preliminary hearing but not a formal trial. Mr. Husband's argument is that the Jewish courts did not possess jurisdiction in criminal cases after Judea became a Roman province, and that the only trial court in the province was that of the Roman governor.

The arrest of Jesus, Mr. Husband contends, was legal, inasmuch as it was conducted by the proper officers, acting under instructions from the Sandhedrin. The trial, before Pilate, in the Roman court, was entirely legal in its procedure, and the conviction was legal. Whether the evidence would have been considered adequate by an unbiased Roman Lawyer, who was free from the stress of mob impulse and the excitement surrounding him, cannot be demonstrated. "Pilate obviously believed that he (Jesus) was a religious enthusiast, and not deliberately a revolutionist. . . . The conviction was based solely upon the accusation of treason, for the governor refused to investigate the ecclesiastical charge of heresy or false prophecy."

One of the most important of the conclusions which Mr. Husband has reached in the course of his study is that concerning the date of the trial and crucifixion, which he places three years later than the date ordinarily adopted. Mr. Husband reasons that the date of the trial and crucifixion must have been *Friday, April 3, A. D. 33*, and not Friday, April 7, A. D. 30. The ministry of St. John Baptist began "in the fifteenth year of Tiberius," which must be 28-29 A.D. Christ's ministry began a few months later, at the end of 29 or 30. Secondly, the releasing of prisoners by Pilate probably was not introduced before 29, and several years must have elapsed before it could have become a fixed custom. Third, St. John and St. Paul both afford evidence that the trial and crucifixion preceded passover, though the synoptic Gospels say otherwise. Jesus was crucified on Friday in passover week.

"The evidence of the Gospels is contradictory as to whether this event took place on the fourteenth or fifteenth of Nisan. But the fifteenth occurred on Friday during this period only in the year 30, and that year is impossible. The fourteenth occurred on Friday in the year 33 only. The latter accords absolutely with all the chronological indications in the four Gospels." This is the structure of Mr. Husband's argument. The pivotal point is the interpretation of the phrase in St. Luke "the fifteenth year of Tiberius." To arrive at the date of 30 A. D. for the crucifixion, this phrase must be equivalent to the date 26 A. D. Mr. Husband contends that this "is contrary to the view of the historians with reference to the date of the beginning of the reign of Tiberius, is contrary to the opinion of the early church, is contrary to the opinions of Josephus and Philo, is refuted by the evidence of the papyri and inscriptions, is not supported by the use of the word "reign;" and any slight support it may derive from the similarity of the positions of Titus and Tiberius is nullified by the evidence for the dating of the beginning of the reign of Titus. The verse of Luke must be interpreted in the natural way, which renders the evidence complete that the ministry of Jesus could not have begun until the year 29 at the earliest."

The aim of Mr. Husband's book is to establish the contention that the proceedings before the Sanhedrin were merely preliminary hearings, conducted in order to present a charge before the Roman court, and that the Sanhedrin presented the charge and evidence to Pilate, who conducted the trial according to Roman procedure; that the whole case was one of Roman law, enforced in a Roman province, and that the Jewish law played but a most insignificant part; that the only trial to which Jesus was subjected was that held by Pilate. Mr. Husband argues carefully and cogently, and his work deserves serious consideration.

THOMAS QUINN BEESLEY.

A Dictionary of Similes, by Frank J. Wilstach. Boston: Little, Brown & Co., 1916. Pp. 488. Cloth, $2.50 net.

It is an astonishing volume, this dictionary of *similes*, and entirely "sui generis." As a pioneer it must, therefore, be measured by the standards of its own time. Consequently, Mr. Irvin Cobb's subtle comparison—"About as much privacy as a goldfish," and Mr. James Whitcomb Riley's pungent description—

"Cold as an enthusiastic New England audience," are just as authentic similes as Joseph Conrad's—"Quietness like the serene glow of a halo," and Robert Hugh Benson's—"Sweet as the light of the stars." You will find all four in this unique dictionary. All four are entirely modern. What, then, is a simile? Apparently it is a child of Fancy and Imagination, with the occasional waywardness of the former and the sometimes sudden humor of the latter, and usually with the pleasant attractiveness of both. It is very democratic, and is apt to disport itself on the page of the daily newspaper with as much fresh joy as it plays among the verses of Shelley. The difference is that in the newspaper it inherits most of its traits seemingly from its mother, Fancy, whereas in Shelley it apparently derives them directly from its father, Imagination. Both from Shelley and the newspapers, and from a thousand other equally divergent sources, do similes come to this remarkable collection. It is the first enterprise of its kind, and, though it does not pretend to finality, it does attempt catholicity, and succeeds reasonably well.

Many interesting passages in the history of the development of the simile are suggested in the author's introduction to the dictionary, among others that "The New Testament is not so prolific in the use of this figure of speech as the Old;" again, that "Since the very beginning of English literature, the simile has been a favorite figure of speech;" that "The first to make a collection of similes was John Ray, botanist and miscellaneous writer" (1670); and finally, that "Nature . . . had well nigh the sole appeal for the ancients. As we come down to modern times, we find that new and novel inventions have been seized upon as means of comparison." In English literature, Chaucer, Shakespeare, Spenser, Shelley and Swinburne, have been the most profuse in the employment of similes, with Swinburne easily in the lead. The poet who makes the smallest use of the simile is Walt Whitman.

Mr. Wilstach has accomplished a long and laborious task, in compiling this dictionary, and the result is a very useful piece of work. The usefulness of the book would have been increased had the compiler indicated from which particular work of each individual author the simile was taken. The author's name alone is not enough. In every other respect, however, the book fairly fulfills its purpose, even though some of the similes are very, *very* modern indeed.

THOMAS QUINN BEESLEY.

The Catholic Educational Review

OCTOBER, 1917

THE PRACTICAL POSSIBILITY OF BEGINNING THE STUDY OF A FOREIGN LANGUAGE IN THE VII GRADE[1]

A PHASE OF THE JUNIOR HIGH SCHOOL PROBLEM

From the viewpoint of the teacher, the years of children's primary schooling might well be compared to the first heat of a race. All run in life's arena some uncertainty, and only those who contend hardly and strive for the mastery can hope to cover the course and win the prize of preparedness. The aim nearest the heart of the trainers of these entrants—the teachers who watch their charges along those years—is to have their pupils make good in this the first span and learn to run with patience the race that is set before them. Plainly, our business is to see to it that the all-important good start is made and the speed sustained as enduringly and consistently as possible. With wondrous earnestness, religious teachers realize their vocation as trainers of the mind and heart of the young, and set themselves with care and method and discipline to prepare pupils for the mastery. Never are their eyes away from the chart of progress; their minds, too, are at work in season and out of season devising helps, framing encouragements, and seeking diligently to discover new ways and means whereby the pupil can secure a complete elementary education. Problems of procedure receive their earnest and immediate attention. Well do they realize that during those early years much depends upon the time, training, and extent of ground covered, or the content, as it is called. Nor does the knowing teacher ever forget that earnestness in her endeavor must ever be

[1] Paper read at the fourteenth annual convention of The Catholic Educational Association, Buffalo, N. Y., June 27, 1917.

accompanied with knowledge of child nature and child capacities and an accurate estimate of actual needs, as well as of existing tendencies in the work she is doing. Accordingly, when the question arises as to the reorganization of intermediate-grade education, or the possibility of doing heretofore unusual work at the end of the primary course, the answer will depend entirely on "what can be" and "what actually is accomplished" during a thorough six-year training.

When the point is put before us as to the practical possibility of taking on the work of a new language in the VII grade, naturally enough the suggestion will meet with a mixed reception. Yet here we have a matter which demands that we take serious thought before acting upon it. Of course, one cannot deny the possibility of such an undertaking, but as to its practicableness in our own class-rooms let us observe at the outset that that answer must rest four-square on these clear considerations:

1. What work can be actually achieved in six years under normal class-room conditions and efficient instruction?

2. What is the practical new need of the average VII-grade pupil under our present system of large-class procedure?

3. Does previous achievement warrant the introduction of a new language alongside the continued practical requirements of early intermediate year; that is, the VII grade?

4. Is there a sufficient English language basis for the rational grasp of the elements of another language? Is there preliminary preparedness?

These considerations, I take it, are fundamental to the solution of the problem. Doubtless, we must agree among ourselves what we want for our schools and what others expect from us. Unless we aim at certain well-defined objects and know why we do so, being able to give a reason for the pedagogy in our procedure, we are apt to be ambitioning in the dark.

The ground has to be staked with scholastic surety. The delimitations of our educational endeavor must be sure and sane. If, in a given grade, the study of an extra tongue should trench essentials or even intrude itself into the course, only to displace some more necessary and helpful subject, or if it

should be begun without a sufficiently safe foundation upon which to build, then, methinks, it is pedagogically out of place.

First, then, let us get the lie of the land and note what is done in point of fact, not what we should like to see done, in the work of an average elementary school. Let us take as a type a class of, say, forty pupils and watch their ascent up the grades. *Starting in the I grade* at the age of six, these children are in the dawn, before the rise of reason, though even then many express an actual desire for knowledge. Moving along these early grades, so easily taught in the III, so hardly governed in the V, they progress rapidly in reading, writing, numbers, drawing, manual training, etc., but especially in religion, when it is taught with color, method, and intimate sympathy with the wants and needs of childhood. All this time the aim is to "organize the instincts and impulses of children into working interests and tools," to induce "certain modes of activity in observation, construction, expression, and reflection." Immediacy of results, however, cannot be always secured in these early grades. The teacher feels that the best she can do is to sow, plant, water; then wait and pray for the increase. It is when we come at length to the *pivotal VI grade* that the heart of our inquiry is reached.

Here positive content can reasonably be looked for, since it is now possible to explore the mental milieu of the average pupil; measure, how imperfectly soever, knowledge acquisition, and secure a fair idea of where the class stands. Positing proper training in the grades up to this, one can notice how keen are the pupils to observe, advance, and ambition new work; how active with the casual idea; how able to use the tools and make one hand help the other. Since the VI-grade age is now where ground can be covered very rapidly, there are those who counsel hard work a-plenty for the child. There are many who, viewing patent results, have hard words to say about the way things are being done nowadays. There is no gainsaying it, destructive criticism of the grammar school is in the air, and the twelve-year-old is the storm center of attack.

"The European idea," say the critics, "is that after the age of ten a child is able to do work, and ought to do it. The

American idea is that it is able to do some work, and ought to be persuaded to do it."

You hear plaints to the effect that our American school children are strangers to hard work, afraid of drudgery. The indictment deserves to be quashed if that charge includes parochial school children as a body; and here let me say, with conviction, that I resent it keenly and am ready at any time to prove the contrary. After three years' close inspectional touch with over sixty schools, I have found the rank and file of pupils doing active, progressive work. Slackers are the exception. Indeed, our children fulfill measurably well the demands of a well-known educational psychologist, who frames the following requirements:

"The average normal child at ten will not be bookish, but should read and write well, know a few dozen well-chosen books, play several dozen games; should be able to sing and draw; should be acquainted, at least in story form, with the outlines of many of the best works in literature and the epochs and persons in history."

While their content does not exactly conform to this frame of requirements, nevertheless the work done, the ground covered, and the net scholastic achievement is quite as good, if not better, for the reason that with us the course is broader, more general, farther forward-looking. Thanks to a plan of study which has been carefully considered, with the view of getting durable results making for continuous progress towards a practical equipment for life, the average pupil, aged 11 or 12, under favorable class-room conditions, has to his credit at the end of the VI a solid content which squares well with his needs and does not fall short of meeting his interest, aptitudes and capacities. Here, then, is the sum of VI-grade achievement:

RELIGION	READING SPELLING	GEOGRAPHY (Well begun, fairly correlated.)	PHYSIOLOGY AND HYGIENE (Aroused interest in physical welfare.)	MUSIC
		HISTORY (Stories.)	DRILL	DRAWING

All these subjects are sane and usable; not one is unessential for the broad needs of elementary training. Who will have the hardihood to say that this plan does not consult the best interests of "necessary culture and discipline?" Surely these subjects, the essentials of an elementary curriculum, are designed to consult the child's best life-interest and look to his tomorrow as a citizen, adjusting the child, as they do, to an environment into which he shall so soon enter and preparing him for every-day activities in which he will more and more participate.

Plainly, this content squares well with the special aims of elementary education, which, in the words of a well-known writer are:

(*a*) "To nourish the mind of the child with a course of study which should comprise an orderly presentation of the whole field of knowledge in its elements, and to provide an opportunity for the exercise of all his powers—mental, moral, aesthetic, manual, or constructive—through good instruction and wise discipline.

(*b*) "To guard and promote his normal physical health and development."

Now, the palmary point of all this is the cold fact that, given this plan for the 10-to-12-year-old, it is at best only the beginning of a general culture, and, mark you, must be followed up with continued insistence upon further acquisition along the same line, else it is bound to be both incomplete and inadequate in the final issue. Stopping short, as we did, with the VI grade and enumerating its content, we have purposely omitted one more requirement suggested by the educator to top off the desirable equipment. That requirement brings us to the very point under discussion. It is this:

"The 10-year-old," he avers, "should be well started in one or more ancient languages."

Yes, say we, perhaps, if his early course has been in a private solarium, with a governess or a daddy who is a college professor, but not in a school of the democratic description and plethoric attendance of our parochial institutions. Not only not for the 10-year-old, we maintain, but not even for the 12-year-old in the VII grade. When one looks at the long chain

of subjects demanded of our pupils in the first intermediate year, what with the exigency of English, the urge of the three R's, the importunities of certain cultural and sequential subjects which have a prior right to a foreign language, it would seem to be as impracticable as it would be scholastically imprudent to introduce that extra tongue. It would spoil the upbuilding then and there and create a babel, a veritable confusion of tongues.

In reply to any argument of the impolicy of introducing a foreign language on the ground of "work enough to do," you may say, eliminate some of these aforesaid subjects in the VII and substitute a foreign language. But, say I, *which subject—some cultural or some sequential?* Without which of these can we get along? And which has the pupil mastered sufficiently well to lay aside? Personally and professionally, I am inclined to think that, with the proper time allowance and intelligent correlation, all these subjects belong to the sphere of the 12-year-old; they embrace the work the VII-grade pupil can do and make for the best that is in him, and it is out of this treasury of subjects that the knowing teacher, like the faithful steward, will draw forth new things and old. Just here in the VII grade the circle of content is extremely difficult to extend, and it is hard to make room for a new language unless you whittle down other subjects and cut at their place in the curriculum. Furthermore, since there is no antiquated material in the aforesaid curriculum, who, pray, would be prepared to eliminate any of it and substitute equally good work that could satisfy the work-a-day needs of the average twentieth century pupil gazing forward as well as inward? The aim and direction of the plan, to my mind, are all that can be desired; nor can I see how it can be revised to suit actual needs and to conform more closely to every-day requirements, since it is closely related to the needs and exigencies of social, civic, and industrial life.

In reply to this argument for continuing almost exclusively the VI grade subjects on through the VII without concern for a new subject, say, a foreign language, there are those who say six years' teaching ought to afford a good elementary education. Undoubtedly the tide of talk seems to flow that

way, but when you look over the average VI grade, or even into the early VII, the education appears to be exceedingly elementary, with ever so much more to be ambitioned. Why attempt to reach the earlier stages of secondary education before you have covered thoroughly the intermediate course? From 10 to 12, pupils are very elementary children. True enough, in these years they do shut many gates behind them and with youth's enthusiasm make great essays and start out on the new road with novel tastes, more acute mental powers, and brand-new interests. The dawn of the early 'teens mean much for boys and girls whose minds and bodies grow apace and defy fatigue. Also, it is true that the VII–VIII grades are the best learning places in the whole grammar school, since there the pupils are strong, full of hopefulness, and eager for enterprise. Be it so, none the less, the fact remains that maugre the rapidly growing powers of reasoning, the 12-year-old in the VII grade is on the average far less pedagogically fit than arm-choir specialists in adolescence and framers of paper plans would have us believe. Indeed, instead of essaying a new tongue, he is in sore need of sticking at his last some time before he essays new things. Hence the necessity, here and now, of urging him on to round out and complete his course. Nor will it be in his favor to plead the "long-continued atmosphere of the primary grades as enervating and ineffective to many pupils in grammar school."

Continuation of work in our present curricula of VII–VIII grades is as interesting and exploratory as it is helpful and practical. No teacher who knows her work need fear atmospheric difficulties beyond spring fever or temperamental repugnances radicating in sheer laziness. "The subjects are musty," they tell you, "and old, and it is time to oslerize them." Not infrequently it is the teacher who should be oslerized. Much is heard nowadays about "jettisoning the lumber of the past," "nausea instead of intellectual appetite," and such like mouth-filling phrases from faddists almost infatuated with the desire of change. To me, it has always appeared that those who so prate are rather launching an indictment against the teacher's efficiency than making a case against the subject or the curriculum. Treated by a true teacher, who makes her

class a live and throbbing thing, these very subjects are amazingly interesting and the consequent knowledge vital, useful, and eminently serviceable; the child's mind is made to freshen and play more freely and profitably in fields whose places he already knows quite well. Why, the VII–VIII grades are the homestretch where all the enthusiasm and stamina in a pupil can be drawn out and directed to make a fine finish of his course and fit him for bigger things! While we are at it, let us coincite for efficiency and set the seal of thoroughness upon everything we teach. Later we can move in an ampler orbit. At this important period, however, there is sore need of thoroughness. The materials at hand are quite enough to open young minds, enlighten them, and enable them to wax strong and sturdy for new endeavor in the future.

In fine, then, don't impoverish the child's efficiency by attempting to enrich the curriculum at a time when there is a plenteous sufficiency of workable subjects.

Another reason for rejecting the proposal of introducing a new language is this: Not only is the new language out of due time, but in the VII grade it entails difficulties which make us loath to welcome the experiment. The pupil is far from fitted to begin that sort of task, for the reason that he is still feeling his way in English and needs both hands to do the work aright. Let us study the problem from the English prospect. The seventh grader's English is in sad need of advancement. Though he has had many years of it, the yield looks more like Joseph's seven lean years than seven of plenty, which now at last we have a right to hope for. Then, be sure of it, the scant earnings of his English can be put to use for bigger and better percentage. Now, more than ever, the task is thrown upon the school of teaching English more enduringly, because just here the pupil's vision is enlarging and his power of advance is beginning to assert itself. English in all its phases clamors for more and more attention. Word-study, grammar, composition, thought conveyance, are well under way at last, and call for intensive application. Add to this that lasting grammar and live expression are best taught in the VII and VIII grades on the stable foundation of early teaching.

No doubt this will be interpreted as a plea for English, and one would have it so to be. Remember, it is here and now in the VII and VIII you are well on in the process of achieving some solidarity in English correlatives. Then, too, new and more extended training in our own tongue can fix correct speech and lay the first stones of literature, strictly speaking. Here is need of strong, insistent instruction, that the pupil's grasp grows stronger, content richer, and his outlook widened for a future and more complete understanding of his native tongue. Now, then, why make the attempt to wedge into this form a new language and displace the vernacular in order to launch the pupil into logical sputterings, the inklings of a new language? It doesn't look like the procedure of sane pedagogy. Why, up to this seventh graders don't rightly understand their own language with elemental thoroughness sufficient for their start with a new one! Their minds are yet too narrow for a new language, and first essays will come hollow from their lips. Not long ago a man missed his train, and was informed by a friend:

"You didn't run fast enough," and replied:

"Yes, I did; but I didn't start soon enough."

In our case, the seventh grader cannot begin to make the foreign express, even when it is just moving out and all but waiting for him; not so much because he hasn't started early enough as that he hasn't made a good start at all and he can't run fast enough. True, he may get his fingers on it, but his reach will exceed his grasp. He simply can't make it.

This, then, is another reason for protest—the cold fact that there is not the proper preparedness for it at all. With a new language before him, the seventh grader is bound to be bewildered, no matter how hard he butts head down to the task. True enough, drill and memory make for an easy and early mastery of languages. Twelve is an age when a pupil has energy to spare, can easily lean to concentration, and is fairly inured to undergo dull drudgery and memorization. But twelve, too, is the very time when a boy or girl is able and ready to utilize these energies in taking an intelligent interest in the partially acquired work in English. Just then, however, comes along some who have more courage than school

sense—modern boy drivers, who say drive him on to the elements of Latin, or Greek, French, of German. But how and where are you going to drive him unless he is properly hitched up? In their pedagogical attempts those boy-drivers are not unlike the Vermont farmer:

The tale is told of this old ruralite, who had driven into a nearby village to make a few purchases, and took back with him, within him, more hard cider than was consistent with careful driving. While going down a steep hill, his old nag stumbled, fell flat in the road, and refused to be up and drawing. The farmer looked at him for a moment over the dashboard, and then exclaimed: "Git up, you old fool, or I'll drive over ye!"

No, don't drive over the boy in an attempt to drive him on. Be very sober and steady in the matter. Employ his powers aright and to the point. Make him tell for the finish of the work he has only well begun.

This, then, be our way in the conduct of the VII grade: Take the list of subjects which we deem normal, needful, sensible, and workable; fight the whole fight, cover the complete curriculum, and give the child a chance to win the crown of a complete elementary education in the VII grade. And as for the proposed endeavor, let me conclude, even at the risk of being regarded as ultra-conservative, that with our present nation-wide class-room conditions, while perhaps possible, it would not be feasible to introduce a new language in a VII grade for the reason that the average seventh graders have neither the time, the taste, nor the talent; that they have all they can do to address themselves to a continuation of the course but well under way yet nowise completed in the VI grade—a course which meets the sane demands of the day, and which is neither "moist with the dew of the Deluge" nor distorted and criss-crossed with the ideas of post-impressionist educationists.

One last point and we have done. Unbounded as is our faith in child ability, that does not prevent us from focusing aright the child energy and securing proper perspective for the work. In our already closely packed scheme of studies, viewed both within and without, it were as radical as unsafe

to attempt building precipitately upon poor-grounded and half-laid foundations of mental preparedness, or to start another language before the child has had a reasonable acquaintance with his own. To do this would not be fair, or reasonable, or pedagogic. The method would be unsound, the results unusable. Furthermore, it will be one new cause of distaste and disgust, which help so much to deplete upper grade of pupils who are sick with work half taught or who have bitten off more than they can chew. Teach the child English for at least seven straight years, and that unhampered by an added tongue, and you will secure better and more lasting results for English as in the later event for the foreign language.

Maybe it is just here that we reach the root of the widespread dissatisfaction at existing conditions. It discloses itself in a desire for change and improvement. In many quarters it takes the form of a reorganization of the intermediate grades into a junior high school. At the Fifty-second Convocation Proceedings of the University of the State of New York, when the junior high school idea was in the air, the Commissioner for Secondary Education called attention to the fact that "the elementary syllabus of 1910, in this State, perhaps, was the very first, State-planned and definitely organized with a view of doing some of the things that the junior high school movement seeks to do." In that syllabus provision was made for taking some of the high school space in the seventh and eighth grades and for a differentiation in the course of study, beginning in the seventh or eighth grade. During the school year 1914–1915 there were 10,299 pupils of the eighth grade in this State studying algebra under the provisions of our State elementary syllabus that permits study to be done earlier. In Latin there were 2,529 in the eighth grade. In German there were 18,365; in French, 1,329; in commercial geography, 2,879, and so on down the list. Of course, this was work of the eighth grade. Curiously enough—and this I have from an authority in the examinations department—the work in English during these years has shown a decidedly down-grade tendency. For me, it is not in the least difficult to account for the retrogression. English suffers by default from crowding. Nor are the language papers aught else than amateurish and abortive in their

attempts. It only goes to prove that under our present class arrangements the sixth and even seventh year study of English does not succeed in laying sufficient foundation for the uprearing of a new superstructure—a foreign language. It is neither accurate enough nor intelligent enough to be used as a key to open the first door of another language.

Remember, also, the English equipment of the average seventh-grader should not satisfy the thoroughgoing schoolman. Even as it is now, there is room—much room—for originating and developing, as well as making over, much material that is now at hand. For this, much time and thought and mental *spiel-raum* are necessary. After more work is done in the necessary discipline and English is well-grounded upon technical grammar, then another language can be aimed at and won in half the time and with twice the facility. Furthermore, where the attempt has been made, failures writ large in the meager results obtained are quite decisive against the practicability of the plan. Is it not ever so much better to prepare the preliminaries thoroughly than to ambition a new excursion before we are equipped for the journey and only half able to carry what we attempt to shoulder?

These are ample grounds for proving the impolicy of attempting a new language in the VII grade and for maintaining our present plans as most fruitful of useful results. These reasons, let us hope, will wholly absolve us from the suspicion of having taken this stand in a *ne varietur* spirit. Far be it from us to support "cut-and-dried educational formularies;" on the other hand, we are not wont to approve of audacious experiments which rise like kites with broken strings—they hit the sky, but they stay up in the air with no hold on solid ground. Improve the curriculum when you can, and adjust it to the real, vital needs of the child, but don't tamper with it until you know just what you are working at and why. Every good educator should be adverse to hazy experiments. Meddlers with the curriculum who know not the delicacy and seriousness of the task that they essay are in much the same plight as political reformers who ambition the making of Mexican constitutions. Upon the tombs of both after ages the better

wisdom of experience will write the lines of old Greek Hesiod, to the effect that "a man can very easily pull down a political constitution (or a curriculum) by tampering with it, but if anyone thinks he can do what must be the work of many generations, namely, build up a new constitution (or a new curriculum), that man shall fail, unless he is inhabited by the spirit of a god."

JOSEPH A. DUNNEY.

THE MEANS OF TRAINING FOR CITIZENSHIP IN THE COLONIAL AND TRANSITIONAL SCHOOLS OF OUR COUNTRY*

The present is the outcome and development of the past. A knowledge of the basic educational elements which made good citizens in the germinal past of our country should illuminate the present complex problem of how to educate the youth to serve the interests of the group. There was no national spirit in the colonial days, but there was heroic devotion to the general good of the community. That the colonists were filled with the spirit of constructive citizenship and the spirit of disinterestedness, which is the essence of true patriotism, is an unquestioned fact, which warrants an inquiry into the education that must have contributed in some degree to form their character; to make them seek the fulfillment of duty rather than self-aggrandizement; to make them men who preferred the common welfare to the advancement of their own interests.

The educational facilities of the colonists were primitive. To enter upon a full account of their schools is entirely beyond the scope of the present paper, which is concerned only with civic education. Only in so far as a consideration of general education illuminates the special problem of training for citizenship does it lie within the province of this inquiry. The principle that the education of a free people is the essential condition of the preservation of its liberties was widely held in the colonial period, but there was not a glimpse of specific training for citizenship. Although we are directly concerned with the teaching of disinterested patriotism, yet, inasmuch as the moral interests of life are the deepest and most far-reaching influences upon conduct, all moral education and character building is intimately related to specific civic education. "To isolate the formal relationship of citizenship from the whole system of

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relations with which it is actually interwoven; to suppose that there is some one particular study or mode of treatment which can make a child a good citizen; to suppose, in other words, that a good citizen is anything more than a thoroughly efficient and serviceable member of society, one with all his powers of body and mind under control, is a hampering superstition which it is hoped may soon disappear from educational discussion."[40] The citizen must be a good man in order to be a good citizen.

The earliest impulses which education in the colonies received came from several sources, corresponding to the type of colonist. They had all come from Europe. They founded schools patterned closely after those of the country from which they themselves had come. "The seventeenth century was, therefore, for American education distinctly a period of 'transplantation of schools,' with little or no conscious change; and it is only toward the middle of the next century, as new social and political conditions were evolving, . . . that there are evident the gradual modification of European ideals and the differentiation of American schools toward an ideal of their own."[41]

The first schools were those of the Spanish Franciscans in Florida and New Mexico, which were in existence in 1629, four years before the establishment of the oldest school in the thirteen eastern colonies.[42] These were, therefore, the first elementary schools in the present territory of the United States.

Permanency of education, however, which is a prerequisite of organized educational effort, began in the eastern colonies, and there three types of school organization found place: (1) The parochial system in New Netherlands and the other middle colonies. (2) The *laissez faire** method in Virginia and the four other southern colonies. (3) The governmental system in Massachusetts and most of the other New England colonies.[43] The colonists had come to America to establish institutions in conformity with their own ideals. Religious interests domi-

[40] Dewey, J., *Moral Principles in Education*. Boston, 1909, p. 9.

[41] Graves, F. P., *A Student's History of Education*. New York, 1915, p. 188.

[42] Cf. Burns, J. A., *The Catholic System in the United States*. New York, 1908, p. 39. Cf. *Report of Commissioner of Education*, 1903, Vol. I, p. 555.

* We accept the use of this term not in the sense of indifference, but rather in the sense of lack of system due to geographic and social conditions.

[43] Cf. Graves, F. P., *op. cit.*, p. 190.

nated, and education was formed almost without exception on a religious basis.

The earliest of these educational foundations was made in New Amsterdam in 1633 by the Dutch,[44] where, besides reading, writing, and ciphering, catechism and the prayers of the Reformed Church were taught. Wherever a church was built, there in its shadow was the school. This parochial system was characterized by a distribution of control between Church and State. The church was granted the right to examine teachers, enforce the religious test, and make the appointments; the legal support was vested in the civil authorities.[45] In the opinion of some historians of education, the parochial system of New Netherlands gave the principle of free universal education in our country.[46] With the conquest of this colony by the English in 1674, the parochial system was supplanted by the *laissez faire* method that prevailed in the southern colonies.[47] After the English took possession of New York, the largest provision for elementary schools in the colony was made by the Society for the Propagation of the Gospel in Foreign Parts, which had been organized in England to promote Christian knowledge by erecting catechetical schools and diffusing the Scriptures and the liturgy of the Established Church. At the time of the Revolution, it maintained more than twenty schools in New York,[48] and had spread to all the other colonies except Virginia, where its work was not thought necessary. While discriminating against other denominations, it manifested great zeal in extending the education and religion of the Established Church in the colonies.[49] After 1750, on account of the bitter opposition of the colonists to the society, owing to its royalist sympathies, it abandoned its schools. In 1806 the "Society for Establishing Free Schools in the City of New York" was incorporated, and it founded the first free school

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[44] Cf. Dexter, C. G., *History of Education in the United States*. New York, 1904, p. 12.

[45] Cf. *Ibid.*, p. 15; Graver, *op. cit.*, 194.

[46] Cf. Dexter, *op. cit.*, p. 14; Draper, Andrew, "Public School Pioneering in New York and Massachusetts," *Educational Review*, Vol. III, p. 314.

[47] Cf. Graves, F. P., *op. cit.*, pp. 194–95.

[48] Cf. Boone, R. G., *Education in the United States*. New York, 1890, p. 53.

[49] Cf. Graves, F. P., *op. cit.*, pp. 235–36; Parker, S. C., *The History of Modern Elementary Education*. Boston, 1912, p. 228.

for children who were not provided for by any religion or society, with the aim to inculcate the truths of religion and morality contained in Holy Scriptures.[50] For more than thirty years the society received funds from the State to carry on its work. During the same interval, and on the same grounds and for the same purpose, Hebrews, Presbyterians, Methodists, and Catholics applied to the legislature for funds. In 1842, after a controversy of twenty years, the legislature enacted a law to the effect that no portion of the school funds was to be given to any school in which religious sectarian doctrine should be taught. In 1853 the Public School Society transferred its property to the city Board of Education.[51]

In colonial Pennsylvania, elementary education remained entirely in the hands of the church and neighborhood organizations, all actuated by religious motives. The second general assembly of the colony in 1683 passed a law requiring that all children be taught, so that at the age of twelve they could read the Scriptures and write. Owing to the conflicting religious interests of the cosmopolitan population, the law was not enforced. The tolerant attitude of the Quaker government had attracted a great many religious immigrants. These included Methodists, Baptists, Presbyterians, Lutherans, and others. In the eastern part of the State each denomination set up a school in connection with the church. The church school organization of Pennsylvania was similar, therefore, to that of New Netherlands, except that there were several parochial systems instead of one. In the western part, where the population was more sparse and the communities were of a more heterogeneous character, neighborhood schools were established by the cooperation and voluntary subscription of a few families. The parochial schools and the neighborhood schools continued in operation, and furnished nearly all the elementary education in Pennsylvania until 1834, when a state educational system was established.[52] That religion was a strong force in the lives of the people of the colony is evidenced by the opposition which

[50] Cf. Parker, S. C., *op. cit.*, pp. 243–45; Hall, A. J., *Religious Education in the Public Schools of the State and City of New York.* Chicago University, 1914. pp. 22–40.

[51] Cf. Parker, p. 246. Cf. Hall, *op. cit.*, p. 61; *Laws of New York*, 1842, pp. 187, 188.

[52] Parker, S. C., *op. cit.*, pp. 62, 63. Graves, F. P., *op. cit.*, pp. 195, 262.

they raised to this public school legislation. "Several religious denominations, almost in a body, placed themselves in opposition to the new law. The Catholics and the Episcopalians, who have in later years most favored parochial schools, were then too weak and too much scattered to make effective opposition, if they were so disposed; but the Friends, the Lutherans, the Reformed, and the Mennonites, with many notable Low Church exceptions, wherever sufficiently numerous to form congregations, very generally united in voting against the free school law and taxes for free schools. But what went hardest with most of them was to sever the tie that had bound them in one church and school, to divorce what, in their view, God had joined together, to secularize the school and be compelled to educate their children where they could receive no positive religious education.[53] The population of the two remaining middle colonies, New Jersey and Delaware, were cosmopolitan, and the same conditions obtained as in Pennsylvania. The parochial school was established by some of the denominations in those colonies, but the *laissez faire* method prevailed.[54]

Virginia stands as the type of the aristocratic colonies of the South, which reproduced, in a measure, the distinction of classes found in England. A marked division existed between the land owners and the masses, which included indentured servants and other dependents. Accordingly, the means of education for each class differed. The classical secondary and higher education was provided for the upper classes, but there was very little elementary training, except in private dame schools and the catechetical training by the clergy. Besides these forms, there were the tutorial system, both elementary and secondary, for the children of the wealthy, and some form of the old English industrial training, through apprenticeship, for orphans and children of the poor.[55] Yet we infer from the legislation which is recorded on the statute books for 1646 that there must have been a number of elementary schools in operation in Virginia, or else that elementary training was common in the home: "All overseers and guardians of such orphans are

[53] Wickersham, J. P., *History of Education in Pennsylvania*. Lancaster, 1886, pp. 319, 320.
[54] Cf. Graves, F. P., *History of Education*. New York, 1915, p. 103.
[55] Cf. *Ibid.*, p. 88. Parker, S. C., *op. cit.*, p. 307.

enjoined by the authority aforesaid to educate and instruct them according to their best endeavors in Christian religion and in rudiments of learning, and to provide for them necessaries according to the competence of their estates."[56] Fiske, writing of compulsory education, says: "There was, after 1846, a considerable amount of compulsory education in Virginia, much more than is generally supposed, since the records of it have been buried in the parish vestry books. In the eighteenth century we find evidences that pains were taken to educate colored people. In the 'old field schools' little more was taught than the three R's, but these humble institutions are not to be despised, for it was in one of them that George Washington learned to read, write, and cipher."[57] In keeping with English precedents, the children of the poor, wards, and oprhans were taught a trade by the masters to whom they were indentured. The nearest approach to the elementary school was the plantation "field school," founded by the voluntary cooperation of a group of neighbors and supported by tuition fees.[58] While the great majority of the children were attending denominational, private, and field schools, a system of subsidies was established by legislation in the literary fund for public education. This policy of subsidization was regarded as an effective means of educating public opinion for the promotion of schools.[59]

In Maryland educational activity began in 1634. In Lord Baltimore's party were two Jesuit Fathers who started at once to teach the Indians. The bequests for the establishment and endowment of free schools point to the existence of such institutions where reading, writing, ciphering, and Christian Doctrine were taught.[60] Catholic missionary and parochial schools have played an important part in the educational history of the State, the first of the former for the Indians having been established as early as 1677.[61] The persecution of the Catholics

[56] Clews, E. W., *Educational Legislation and Administration of the Colonial Governments*. New York, 1899, p. 355.

[57] Fiske, John, *Old Virginia and Her Neighbors*, Vol. II. Boston, 1890, p. 226.

[58] Cf. Graves, F. P., *History of Education*. New York, 1915, p. 85.

[59] Cf. *Ibid.*, p. 88.

[60] Cf. Davis, G. L., *The Day-star of American Freedom*. New York, 1855, pp. 146–47. Neill, E. D., *The Foundation of Maryland*. Albany, 1876, pp. 91–97, 127–129.

[61] Dexter, E. G., *op. cit.*, p. 65.

after 1689 closed their schools. An act of the legislature in 1704 imposed upon Catholics who should keep school or take upon themselves the education, government, or boarding of youth, the penalty of transportation to England.[62] In 1696 a serious endeavor had been made by the colony to support schools in every county by direct taxation. Eight years later the fund was increased by a duty upon imports and exports. The plan, however, met with but little success before the Revolution.[63]

South of Virginia there were no schools until after the beginning of the eighteenth century. In the Carolinas during the first half of that century, schools of a religious nature were founded in connection with churches. In Georgia the principal educational efforts before the Revolution were in the nature of mission schools for the Indians and a charitable school for orphans.[64] It was the policy of the southern colonists to leave the elementary instruction to the family. Here, as in the middle colonies, the people, instead of gathering into towns, as those in New England were required by law to do, settled widely apart. "In the later colonial days it was common for southern gentlemen to send abroad for university educated men, who were duly installed as teachers in their families. At an earlier time, it was still more common in southern states for heads of families to buy teachers in the market as the Romans bought them in the days of Cicero, such teachers being commonly redemptioners, men who had sold their services for a term of years to a shipmaster in payment for their transportation to America, but sometimes, also, convicts who had been expatriated. It was common, too, in the South, and in a less degree in the middle states, for leading families to send their sons abroad to be educated."[65] Of the southern colonies Dr. Boone writes: "It cannot be said that any of the colonies were indifferent to education of any grade any more than they were to the claims of religion and individual honesty. But to some

[62] Cf. Shea, J. G., *History of the Catholic Church in the United States.* New York, 1886, Vol. I., p. 358.

[63] Cf. Dexter, *op. cit.*, p. 65. Graves, *History of Education.* New York, 1915, p. 89.

[64] Cf. Dexter, *op. cit.*, pp. 67–71.

[65] Hinsdale, B. A., *Education in the United States, Monograph,* No. 8, 1900, p. 5.

of them these were not matters of public control. It was not *schools,* but free schools which Governor Berkeley denounced. During his short administration he was more than once a generous subscriber to funds for private academies—a policy of conduct entirely consistent with his own and the South's views concerning this means of education; consistent, too, with the practices of all the colonies, or parts of them at some period, even in New England."[66]

In the middle and southern colonies, education did not take on a strongly institutional form. Academies and grammar schools had no firm organization, and common schools were of a voluntary or parochial character. The geographic conditions made the foundation of a school system impossible.

The third type of colonial school organization was that of governmental direction, as worked out in the schools of Massachusetts and Connecticut. The colonial assembly of Massachusetts in 1647 enacted a law requiring each town of fifty families under penalty of £5, to maintain an elementary school, and every town of a hundred families to maintain a grammar (secondary) school. These schools were to be supported by tuition fees or voluntary taxation, and only in case of a deficit should the town be taxed. This act of the Massachusetts General Court may be considered the germ of all of our school legislation, and these schools the beginning of the present school system. According to Dr. Martin, the fundamental elements of the school laws of Massachusetts of 1642 and 1647 are the essential principles of our present State system.[67] Local interest in the maintenance of the schools was followed by a period of decline for a century and a half. The causes of the decadence were many. Two may be cited which have been noted as insuperable obstacles to an organized school system in the middle and southern colonies. These were: (1) The influx of various denominations, as Episcopalians, Quakers, and Baptists, which weakened the alliance of the State with an intolerant church; (2) the dispersion of the population of the towns to frontier settlements.[68] In 1789 the policy of divided schools,

[66] Boone, R., *op. cit.*, pp. 59, 60.

[67] Cf. Martin, G. H., *The Evolution of the Massachusetts Public School System.* New York, 1894, pp. 14, 15.

[68] Cf. Graves, *History of Education.* New York, 1915, pp. 105, 106. Parker, *op. cit.*, p. 25.

known as "district schools," was legalized; this led to a condition in 1827 which "marks the culmination of a process which had been going on steadily for more than a century. It marks the utmost limit to the subdivision of American Sovereignty—the high-water mark of modern democracy, and the low-water mark of the Massachusetts school system.[69]

The development of the schools of Massachusetts was typical of that of the schools of all New England, with the exception of Rhode Island. In 1650 the Hartford Colony passed a school law similar in details to the Massachusetts law of 1647.[70] In 1655 the law of the New Haven Colony provided that parents and masters should endeavor to teach children and apprentices "to be able duly to read the Scriptures and other good and profitable printed books in the English tongue, . . . and in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation."[71] In the eighteenth century Connecticut saw the same degeneracy of her district school system that Massachusetts had seen.[72]

Rhode Island was settled for the specific purpose of securing the enjoyment of freedom of thought. School legislation would infringe upon this liberty, and, therefore, none was enacted for nearly two centuries. During the eighteenth century there were voluntary organizations to provide for ungraded schools for the poor. Samuel, writing in 1776, says: "As respects schools previous to 1770, they were but little thought of; there were in my neighborhood three small schools, perhaps about a dozen scholars each. Their books were the Bible, spelling-book, and primer."[73] Unsuccessful attempts were made in 1798 and in the following years to maintain at public expense one or more free schools in each town of the State. In 1828 a basal state law for common schools were passed.[74]

The founders of the schools in the colonies had the religious

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[69] Martin, *op. cit.*, p. 92.
[70] Cf. Graves, *History of Education*. New York, 1915, p. 110.
[71] Quoted by Dexter, *op. cit.*, p. 45.
[72] Cf. *Ibid.*, p. 84, 85. Graves, *A Student's History of Education, op. cit.*, p. 269.
[73] Quoted in *History of Education*, Dexter, *op. cit.*, p. 52.
[74] Cf. *Ibid.*, p. 52. Graves, *History of Education*. New York, 1915, p. 112.

purpose distinctly in view from the beginning. For more than a century and a half, religious instruction continued without interruption. The text-books were essentially religious. In New England and in New York until 1750 the hornbook, the New England Primer, the Psalter, the New Testament, and the Bible were the only books used. The contents of the New England Primer show its religious character and purpose. Besides prayers and the Commandments, it consisted of forty pages of catechism. After 1750 the primer was replaced by a speller, not so religious in character, which, in addition to short readings and lists of words, contained a short catechism, the "necessary observations of a Christian."[75]

In addition to the religious influence of the school in forming the character of the youth in colonial days, there was the vital factor of home-training. The Southern boy was made to feel that one day he would have charge of his father's plantations. Accordingly, a sense of responsibility was cultivated in him, and experience in superintending affairs was required of him. He was encouraged to know the principles of politics and to take an interest in currents events, for he would one day take his place in public affairs. Thus conversant with the principles and details of public service and accustomed to direct, he was fitted for leadership when the Revolution came.[76]

The New England boy was reared under strict discipline. Religion was a dominating force in his daily life; there was prayer morning and evening and regular attendance at church on Sunday. He was taught a profound respect for his parents and teachers and a prompt obedience to their slightest direction. It was important that he should be kept busy every hour of the day. At school he should be diligent. Morning and evening he had his regular duties. Industry and honesty were preëminently cultivated. The youth might drive a sharp bargain, but rather than be guilty of fraud or deception he should suffer poverty. His environment, like that of the Southern boy, was favorable for forming the habit of initiative and self-direction. He began early to see his relations to the other members of the family.

[75] Cf. Parker, *op. cit.*, pp. 72–80. Hall, A. J., *op. cit.*, pp. 26–30.

[76] Cf. Wertenbaker, T. J., "Home and School Training in the South in the Colonial Period," *National Educational Association Proceedings*, 1906, p. 455.

He identified himself with the large interests of his home and his father's farm and all its fruits with the pride of a possessor.[77]

At the time of the Revolution the schools became less religious. Though religious instruction was not directly affected, it fell into the background. The text-books were made less religious. The New England Primer, used generally from the foundation of the first schools in the colonies, was replaced by the spelling book, which contained less religious instruction. The first was Dilworth's *A New Guide to the English Tongue,* published in 1740 and widely used for fifty years. After the Revolution Webster's Blue Backed Speller, published in 1783, became the most popular text-book for primary schools. Instead of prayers and the religious catechism which were found in the primers, its contents were of a miscellaneous character, consisting of unrelated phrases, sentences, and paragraphs; illustrated fables; and a moral catechism which discussed the virtues and vices, as humility, mercy, revenge, etc.[78] Yet the somewhat religious and the dominantly moral character of the text-books in post-Revolutionary days testify to the religious temper of the time. Between 1800 and 1825 the change was taking place. The ecclesiastical element was gradually eliminated from the text-books, and stories and anecdotes tending to point moral lessons took its place.[79] Murray's English Reader, one of the most widely used readers in the early part of the nineteenth century, contained eighty-four prose selections in the first part of the book, of which fifty-four were distinctly moral, eighteen others religious, and the remaining had a moral or religious motive. The character of the contents points to the fact that moral training and character-building was not a theoretical aim of the schools, but that it was in the very center of the school consciousness, and, therefore, a very practical aim in education.[80]

The movement toward secularization was due to several

[77] Cf. Brainerd, T., *American Journal of Education,* Vol. XVI., p. 335ff.
[78] Cf. Parker, *op. cit.,* pp. 80–83. Hall, *op. cit.,* pp. 30–36.
[79] Cf. Mahoney, J. J., "Readers in the Good Old Days," *Educational Review,* Vol. 52, p. 217.
[80] Cf. Sisson, E. O., "An Educational Emergency," *Atlantic Monthly,* Vol. 106, p. 59.

causes. The intermingling of the various denominations, giving the school a heterogeneous character, made the teaching of religion by the state school difficult of adjustment. Opposition was raised to the teaching of any one creed. The new political conditions flowing from the independence of government had a tendency to bring about a separation of Church and State. The educational provision incorporated in the Constitutions of five of the thirteen original States at the time of their formation marks the transition and foreshadows the policy of the State to take exclusive charge of the public school and to make it a distinctly civil institution.[81]

The laicization of the schools was the inevitable concomitant of the separation of Church and State. At the beginning of the nineteenth century, legislation began to evolve a secular aim for the schools. "The new order was ushered in so gradually and easily that it is quite impossible to assign to it a definite date. The catechism, the minister as an authoritative religious teacher, and the New England Primer, did not quit the schools at any specified time; they were quitting them for a generation or more. The most significant fact in the long process is the Act of 1827, which declared that the school committees should never direct to be used or purchased in any of the town schools any school books which were calculated to favor the tenets of any particular sect of Christians."[82]

In 1837 began the movement known as the Public School Revival, led by Horace Mann, who promoted the work of secularizing the schools. In order to build up a system of education, he contended for the principle of the exclusion of religious instruction—a principle which he considered essential to his aim. The sectarian issue became fundamental and universal. Mr. Mann issued twelve annual reports, by means of which he built up public opinion and influenced legislatures to join the movement for non-sectarian public schools. In his second report, in 1838, he adverts to the alarming deficiency of moral and religious instruction then found to exist in the schools, and adds further: "Deficiency in regard to religious instruction could only be explained by supposing that school com-

[81] Cf. Draper, A., *American Education*. Boston, 1909, pp. 4, 5.
[82] Hinsdale, B. A., *Horace Mann*. New York, 1898, pp. 211–12.

mittees, whose duty it is to prescribe school books, had not found any books at once expository of the doctrines of revealed religion and also free from such advocacy of the 'tenets' of particular sects of Christians as brought them, in their opinion, within the scope of the legal prohibition. . . . Of course, I shall not be here understood as referring to the Scriptures, as it is well known that they are used in almost all the schools, either as a devotional or as a reading book."[83] Mr. Mann believed thoroughly in the moral value of education. He held, in fact, that education was the only force that could elevate character. He believed in the value of religion as a basis of morality, but to secure the centralization of schools, which would promote state supervision, and the uniformity of curriculum and text-books, the two conditions which he thought were demanded by considerations of efficiency, he urged the secularization of the American schools. In his tenth report he stated three propositions which, in his judgment, described the foundation which must underlie a permanent system of common schools. The second proposition reads as follows: "The property of this commonwealth is pledged for the education of all its youth up to such a point as will save them from poverty and vice and prepare them for the adequate performance of their social and civil duties."[84]

"The full tide of the secularization movement is seen in the legislation enacted from about 1850 on."[85] Before this time there had been very little state legislation regarding religious instruction. About six states favored the religious element; the same number were opposed to it. Most of the civil enactments in regard to it were of a purely local nature. After 1850 the state legislatures undertook the problem; their legislation was concerned not so much with repealing former enactments as in correcting current practices.[86] "The aim of education as set forth in this later legislation was civic, industrial, professional, not religious or ecclesiastical. Morality, character, knowledge, skill were emphasized, but to prepare leaders for

[83] *Report of Commission of Education*, 1894, p. 1635.
[84] Hinsdale, B. A., *op. cit.*, p. 177.
[85] Brown, S. W., *The Secularization of American Education*. New York, 1912, p. 56.
[86] *Ibid.*, p. 57.

the church, to supply a ministry, or to propagate the principles of the Christian religion no longer are mentioned as aims. Law schools, medical schools, normal schools, agricultural schools, and mechanical schools are rovided for, but no favorable mention is made of schools or departments of theology."[87]

To summarize: The history of educational effort from the first colonial settlements to the secularization of the schools, which took place in the second quarter of the nineteenth century, may be divided into two periods: (1) The colonial period, ending in 1776, which was dominated thoroughly by the religious aim and purpose of education. Most of the enactments making provision for religious instruction were prior to 1776. (2) The period of transition from 1776 to 1850, which was marked by a lowering of religious feeling, a growing spirit of religious toleration, and a development of material interests. There was little legislation bearing upon the subject of religious instruction. During this period the middle Western States, rich in public lands, generously responded to the demand for educational funds.[88]

We have indicated the gradual development of the school system from its various beginnings by the colonists to fit the youth of the country to be good men, and, therefore, good citizens, to the time when the State took charge of the schools and supported them by general taxation. During this period of a century and more, the religious and moral elements of the schools were the supreme interests. With the elimination of the religious influence, it is clear, and will be increasingly clear, that some other force should be introduced in order to attain the educational purposes of the schools, which is the training of the youth of the land for citizenship.

(To be continued)

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[87] *Ibid.*, p. 57.

[88] Cf. Brown, S. W., *op. cit.*, p. 56. Graves, *op. cit.*, *A Student's History of Education.* New York, 1915, p. 274.

TEXT-BOOKS FOR CATHOLIC SCHOOLS

It is a far cry to the beginnings of the text-book problem. The Criss-cross row of Scogin, the Worshipful Company of Horners; the Ping-pong Battledore, the Reader-Made-Easy, the Sampler—all these had their day and their doom.

The dames who presided over the petty schools drew courage from the bold words of Edmund Coote's preface—"Thou shalt teach thy scholars with better commendation and profit than any other not following this order, and thou mayest set on thy shop-board, at thy loom or thy needle and never hinder any work to hear thy scholars after thou has once made this little book familiar to thee."

Coote's *Schoolmaster* held sway for almost one hundred years, and then John Amos Comenius published in 1658 his pictorial primer, *The Visible World,* which featured wood cuts of familiar scenes and places, with bits of information in Latin and English beneath each scene. The seventy-fifth lesson presents the interior of a barber's shop, with capitalized and italicized arrangement of phrases made familiar to modern readers in *Ye Towne Gossip Series* of Kenneth C. Beaton:

The Barber
in the Barber's Shop,
Cutteth off the Hair
And the Beard
with a pair of Sizzars,
or shaveth with a Razor,
which he taketh out of his Case,
And he washeth one
over a Bason,
with Suds running
out of a Laver,
and also with Sope,
and wipeth him
with a Towel,
combeth him with a comb,
and curleth him
with a crisping iron,

Sometimes he cutteth a vein
with a Pen-knife,
where the Blood spirteth out.

Such an interesting presentation marked a distinct advance in pedagogical methods. Two years later, when Charles Hoole brought out his *New Discovery of the Old Art of Teaching School,* he ventured the suggestion that some attention should be paid to the three R's, even in the petty school, in order that popular education might become broader and more practical.

These sentiments, bearing the *Sign of the Black Eagle* and fresh from the shelves of a *Looking Glass on London Bridge,* were brought over the seas and found at once a congenial atmosphere in New England. John Cotton issued his *Spiritual Milk for Boston Babes,* but adds that it may become of like use to others. Erastus Root writes an arithmetic, taking occasion to rejoice that "the tree of liberty has put forth its blossom after having been eaten for ages by the cankerworm of Gothicism." He pauses in his mathematics long enough to teach patriotism: "Then let us, I beg you, Fellow Citizens, no longer meanly follow the British intricate mode of reckoning. Let them have their own way and us ours. Their mode is suited to the genius of their government, for it seems to be the policy of tyrants to keep their accounts in as intricate and perplexing a method as possible."

These early efforts held favor throughout several generations, just as in our own day the names of Lindley Murray, Goold Brown, and Peter Bullion refuse to fade from our own recollections. No apprehension need be had that the students of the present will find difficulty in freeing their minds from the memory of a well-thumbed school book. A whole series must pass before their eyes each year. The student does not use a book long enough to recognize it after a lapse of one short month. It has passed on to a younger child, bearing its burdens of sebaceous ointment to cleaner hands. The unsoiled book comes only with the advent of a new superintendent who can boast of a complete line of text-books written at odd moments of leisure with the able assistance of his faithful wife.

As among the Corinthians, so among modern schoolmasters

every one hath a tongue. Listening to these, it appears that when Plancus was consul all was dead wrong. Away with Plato, Aristotle, and St. Thomas! Are they not pre-scientific? Away with Euclid and every Todhunter who follows him? Has not Abraham Flexner said that algebra is learned not by the exercise of reason but passively and mechanically? Away with Caius and Balbus! Why should a modern student be asked to fix his attention upon the perplexing refinements of Latin syntax?

In the midst of such a Babel old educational standards have been lost and new ones have been substituted by a horde of bookmakers who are set upon flooding Attica till she submits to their control. Those educators who still battle for a complete mental discipline find themselves in the desperate position of that Connecticut Puritan who said, when the shadows of the Dark Day fell upon the assembly: "Either this is the Day of Judgment or it is not. If it is not the Day of Judgment, there is no cause to adjourn; if it is, I wish to be found doing my duty; so bring in the candles."

The light of truth that shines within the heart of the Catholic school is destined, under God, to lead the world into higher plains of educational effort. For years its power has been lessened by the spread of false teaching. Catholics have cried *Non licet* from their Herodian prisons, but little pause has been made in the settled aims of modern impiety. The minds of the young have been directed along the lanes of license to such an extent that the individual feels free to accept or reject the fundamental principles upon which faith and morality rest.

The text-books now used in the public schools are frequently agencies of falsehood. A *First View of English Literature* speaks of pig's bones sold for the bones of the Saints. The authors piously accompany the ashes of Wycliff on their last trip down to the sea. *Studies in Literature,* a work recommended by the professors of the University of Wisconsin as helpful to those going out to teach, retells the same old bone story, and the Venerable Bede is named as a writer who lived at Jarrow, near the mouth of the Tyne. It will be recalled that a certain professor in his *History of English Literature*

says of Bede: "He passed a great part of his life at the monastery of Jarrow-on-the-Tyne." So that much is settled. Bede lived at Jarrow, and Jarrow stands on the banks of the Tyne, but we won't say a word about him being a Benedictine monk.

A *Short History of the United States* proffers the astonishing information that during the Middle Ages "all Christendom believed in witchcraft," and that the power of the Jesuits was used to promote French dominion; that some of the most cruel raids against the New England frontier were instigated by priests. *A Study of the Middle Ages* says: "Only in our day, in the great year 1870, and then by a train of causes wholly apart from the question of wise or unwise, has the papacy lost the last foot of that fatal gift of land which ever since the days of King Pippin has been the chief source of its many weaknesses and sins." A rather prettily phrased dismissal of the Roman question! A *General History of Europe* offers the information that the Dominican John Tetzel hawked through Germany letters of indulgences, and sends its readers to Lea's *History of Auricular Confession and Indulgences* if further light is desired. It continues: "Luther gradually became convinced that salvation was a matter not of externals, masses, beads, and pilgrimages, but solely of deep and triumphant faith."

In a *History of the World,* the author delivers himself of the following: "The law of human progress made the Reformation a needful and inevitable phenomenon. No man can believe exactly as his grandfather believed. The Reformation was a return to truth and reality in opposition to semblance and falsehood. The visible Church had become a mere government and heirarchy with Deity represented in it by an infallible Vicar of God, the Pope; or in the mass; or in the doctrine of the Priest's power to remit sins. All this had ceased to accord with the growing intelligence of mankind and was suddenly rent in pieces by the convulsion of the Reformation and flung away by the more progressive peoples of Europe. Henceforth, the individual was to make truth for himself by independent examination and reasoning; and truth, thus recognized and grasped was to act from within on the outward life." The

author brings out with much dramatic effect the, "Here stand I" of Worms and eulogized Luther in these words: "His breadth of human sympathy, his spiritual genius, his energy, courage, strength of will, and consequent triumph over vast difficulties have placed him on an eminence of renown in the history of the world from which no criticism or calumny have ever been able to lower him."

The modern textbook writer has a fondness for summaries. In these there is sometimes much fine writing and always wild and unfair conclusions as witness the following on the result of the classical revival: "An analytical, sceptical, secular spirit—the exact opposite of Medieval mysticism—was the outcome of the classical revival. Less and less regard was paid to the worship and doctrine of the Church. In the love of art and literature, ideas arose very diverse from those of the Crusaders and Ascetics and indifference to all that was old and solemn or that seemed to savor of monkery or feudalism was accompanied by enthusiasm for things new, fresh, graceful and clearly apprehended by the senses and the mind. The full outburst of the new light for the intellect of man came early in the sixteenth century when a new geographical world with all its wonders was revealed and the students of the glorious literature of Athens were enabled for the first time to read in the original Greek, with a text freed from most of its errors and corruptions the Gospels and Epistles of the human founders of the Christian religion."

Whatever way one turns the same shadows fall darkly upon the textbook page. One author purifies the mother Church with the reading of the scriptures; another expatiates upon the vital differences between the Medieval Church and the Church of today. In almost every history of England, the hideous face of Bloody Mary looks out from the fires of Tyburn; the hand of Cramner is eager for the flame; Elizabeth's murder of Mary Queen of Scots, after nineteen years of prison is referred to softly as the "Fatal scene at Fotheringhay." A gracious, lovely woman was the *Good Queen Bess* if we do not know any better. In a 1914 revision of a *School History of the United States* she is pictured in the cloak scene a beauteous prototype of the Gibson girl.

It is a poor brand of patriotism that seeks to deify the nation's heroes. Goldsmith's History taught Englishmen the things that might have happened. We have grown weary of the Armada in the boastful mouth of the Britisher. Marching Through Georgia with Sherman; the Pilgrim Fathers landing upon that high and mighty rock; the eagle sweep of the Carolinians; the simple life of the Quaker; the Constitution, the greatest instrument ever struck off by the mind of man at one sitting—Gladstone did not stop to think that every provision had been in Colonial legislation for years; Crossing the Delaware; the Prairie Schooner; Good-morning, Pale-face, please take more of our hunting grounds—topics like these have been presented to students in a manner altogether fantastic.

Our Catholic schools still depend largely upon these productions. The publishers have been so kind through their cleverly trained agents, the books themselves so attractive in make up, the exchange rates so tempting that Catholic educators have passed from book to book, from company to company in the anxious hope of finding a satisfactory presentation. At rare intervals and for a short time only a book meeting most requirements is adopted. If its source is completely Catholic it has but a limited patronage since it lacks the special advertising facilities of the regular agencies. If it is a done-over book, some pages have been dusted with pale gold, others remain leaden.

The need for concerted action is an urgent one. Our Catholic schools should be furnished with a complete series of texts written by practical teachers of Catholic training. It is not enough that they be Catholic. They must be nourished in the atmosphere of the faith. There is a certain attitude of mind, to be found in those educated in state schools that makes a sympathetic treatment of distinctly Catholic epochs quite impossible.

The representatives of our Catholic teaching forces gather together each year in convention. If they think well of it, some plan may be adopted to begin the great work of providing suitable text-books. The essentials are agreed upon. The Catholic pedagogical system is right because it rests upon true

psychological principles. Catholic teachers cannot follow fads; they are especially distrustful of the expert innovator who advocates breaking away from the wisdom of centuries. A diacritical mark more or less cannot blight a set of readers that offers a wisely chosen list of narrative, descriptive and religious selections.

Speaking broadly, then, Catholic educators are a unit in regard to the text-content of every branch of learning. It is the proposal of this paper that some way be found to secure an expression of this choice. The following plan is respectfully submitted:

1. If ecclesiastical authority approve, the educators of each diocese, lay and religious, should meet together to exchange their views upon the text-book problem.

2. Representatives elected from such an assembly of diocesan educators should meet in the Metropolitan See city with similarly selected representatives from the other diocese making up the Province.

3. From this Archdiocesan assembly several members should be elected to attend the next convention of the Catholic Educational Association.

4. A text-book department should be formed and a standing committee named to outline the wants of each section of the country in the matter of books.

5. The membership of this committee should be composed of experienced, successful teachers.

6. Sub-committees of specialists should be named for the intensive study of each subject. The day is past when an ambitious book-hack could write a text-book for every grade, and round out his career by compiling a dictionary.

7. Some means should be found to give suitable recompense to those selected to prepare texts.

8. This does not mean that a closed field is advocated. The committees should be ready at all times to receive subjectively honest work coming from whatsoever source and judge it according to Catholic standards.

The unity of action sketched in some main points in the above brief outline cannot be had unless competent authority approve and direct the plan. The executive committee of this

convention may see fit to petition Episcopal authority for the necessary sanction.

If a program can be followed out that will give to our students a proper system of text-books a great step will have been taken in the unification of our purpose for the spread of Catholic truth. Materialism, agnosticism, indifferentism can find no lodgment in the hearts of youth who have been directed along the true paths of knowledge, religious, literary, historical and scientific, with the aid of honest text-books explained and correctly commented upon by teachers consecrated to the furtherance of the soul-saving cause of Catholic Education.

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WHAT IS ENGLISH PROSE?

There is a slender jest, which has gone the rounds so steadily that its youthful freshness long since vanished into a well-preserved old age, to the effect that a certain lady who aspired to culture—without ever quite reaching the summit of her ambition—died in melancholy circumstances from the shock of discovering that she had actually been speaking *prose* all her life! One can picture her early Victorian girlhood at some fashionable school—perhaps Miss Pinkerton's, Chiswick Mall, a generation after Becky Sharp and Amelia Sedley—so proficient at her studies that Miss Pinkerton might write, upon her departure, "in music, in dancing, in orthography, in every variety of embroidery and needlework, she will be found to have realized her friends' *fondest wishes.*" At the affecting leave-taking Miss Pinkerton, or whoever was then principal, beyond doubt presented her with a copy of the famous *Dixonary.* Indeed the young graduate's "orthography" was doubtless formed on impressive polysyllables from that book of the great Dr. Johnson; and to the distressing end of her days, since she relinquished not for one moment the pursuit of culture, Dr. Johnson's ponderous solemnity assuredly overhung her speech—her *prose.* That she should have expired from the cruel shock of discovering that it *was* prose, is quite comprehensible. It is a discovery that should be made during our tender years, when we are riper for adventure and the unaccustomed is our daily portion. To discover, late, that daily *speech,* as well as daily print and daily ink, is a common vehicle of that high sanctity—prose, is to encounter grave risks indeed. Youth, only, can bear with fortitude the profaning of the mysteries of literature.

Now the startling discovery made by this unfortunate, hypothetical lady is only the discovery which every generation makes concerning the literature of its time. In other words it finds that real literature more often emanates from vulgar and unsuspected sources than it does from the more conscious purlieus of art—say our universities. Now by *vulgar* and *unsuspected* do not understand me to refer to the base and

the obscure. I have reference rather to the fact that men and women of letters, while hitherto usually ladies and gentlemen, have not always sprung from Hyde Park or upper Park Avenue. Nor do I mean to imply that the universities have been derelict to their function. Oxford and Cambridge alone could muster a very impressive company of famous names, out of these last three hundred years, on the other hand. The Stratford Grammar School, with nature, grace, and one knows not what other spiritual allies giving aid and comfort, produced one miracle who is a host in himself and can stand over against almost any company which might be arrayed before him. Art is essentially democratic, and she is more apt to shower her favors, at birth, on a William Shakspeare than on a Henry James. Not that she discriminates against the latter. For art is intolerant of snobbishness and will house herself in whatever quarter she chooses. Art is discriminating in her judgments, however, and while she may smile no less fondly on Sir Philip Sidney than she does on plain John Keats, it is only because something in the spirit and the heart of each intrigued her. For art is a fact of the *spirit* of man. The sources of literature, consequently, are similar to the sources of all the other enduring works of mankind—within man himself. Their seat is his intellect and his imagination, with his soul as the angel of light on guard at the gate with the flaming sword of truth.

What then is literature, if art is a fact of the spirit of man? It would follow that literature, too, is essentially a manifestation and expression of that spirit. In that light Newman conceived it in the brilliant lecture on "Literature" in *The Idea of a University.* "Thought and speech," he declared, "are inseparable from each other. Matter and expression are parts of one; style is a thinking out into language. . . . (This) is literature: not *things,* not the verbal symbols of things; not on the other hand mere *words;* but thoughts expressed in language." He scouts the suggestion that the thought and the style are separable, that thought and word are not essentially related conceptions. "Can they really think," he asks, "that Homer, or Pindar, or Shakspeare, or Dryden, or Walter Scott, were accustomed to aim at diction for its own sake, instead

of being inspired with their subject, and pouring forth beautiful words because they had beautiful thoughts?—this is surely too great a paradox to be borne. Rather, it is the fire within the author's breast which overflows in the torrent of his burning, irresistible eloquence . . . and his mental attitude and bearing, the beauty of his moral countenance, the force and keenness of his logic, are imaged in the tenderness, or energy, or richness of his language." With acute penetration to the source of great literature, Newman continues: "Since the thoughts and reasonings of an author have, as I have said, a personal character, no wonder that his style is not only the image of his subject, but of his mind. That pomp of language, that full and tuneful diction, that felicitousness in the choice and exquisiteness in the collocation of words, which to prosaic writers seems artificial, is nothing else but the mere habit and way of a lofty intellect. Aristotle, in his sketch of the magnanimous man, tells us that his voice is deep, his motions slow, and his stature commanding. In like manner, the elocution of a great intellect is great. His language expresses, not only his great thoughts, but his great self." Newman was, of course, too high an artist himself, and too deep a thinker, not to realize the necessity of painstaking, conscientious art and workmanship in the expression of thought. The very importance of the thought makes necessary a corresponding care in its utterance. Newman was careful to make this distinction. He was equally careful to draw another distinction both needful and true. "The mere dealer in words," he protests, "cares little or nothing for the subject which he is embellishing, but can paint and gild anything whatever to order; whereas the artist, whom I am acknowledging, has his great or rich visions before him, and his only aim is to bring out what he thinks or what he feels in a way adequate to the thing spoken of, and appropriate to the speaker."

It is the summing up of his argument which most completely reveals Newman as an artist himself, as well as a master of the philosophic essentials of English prose. It is such a perfect chapter of literary philosophy that even a liberal extract from it will surely carry its own justification:

"By Letters or Literature is meant the expression of thought in language, where by "Thought" I mean the ideas, feelings, views, reason-

ings, and other operations of the human mind. And the Art of Letters is the method by which a speaker or writer brings out in words, worthy of his subject, and sufficient for his audience or readers, the thoughts which impress him. Literature, then, is of a personal character; it consists in the enunciations and teachings of those who have a right to speak as representatives of their kind, and in whose words their brethren find an interpretation of their own sentiments, a record of their own experience, and a suggestion for their own judgments. A great author . . . is not one who merely has a *copia verborum*, whether in prose or verse, and can, as it were, turn on at his will any number of splendid phrases and swelling sentences; but he is one who has something to say and knows how to say it. I do not claim for him, as such, any great depth of thought, or breadth of view, or philosophy, or sagacity, or knowledge of human nature, or experience of human life, though these additional gifts he may have, and the more he has of them the greater he is; but I ascribe to him, as his characteristic gift, in a large sense the faculty of Expression. He is a master of the twofold Logos, the thought and the word, distinct, but inseparable from each other."

Carlyle, who could write abominably when he perversely chose, and who, when the spirit moved him otherwise, could write admirably, was exactly of mind with Newman on this point. "As for good composition," he once asserted in his provoking but decisive fashion, "it is mainly the result of good thinking, and improves with that, if careful observation as you read attends it." Schopenhauer likewise—and in him it is somewhat of a paradox—is of like opinion. In his essay on authorship and style he is even more explicit and dogmatic than was the doughty Scotchman across the Channel, who, as an iconoclast, somewhat resembled him. "Obscurity and vagueness of expression," maintained Schopenhauer, "are at all times and everywhere a very bad sign. In ninety-nine cases out of a hundred they arise from vagueness of thought. . . . When a right thought springs up in the mind, it strives after clearness of expression, and it soon attains it, for clear thought easily finds its appropriate expression. A man who is capable of thinking can express himself at all times in clear, comprehensible, and unambiguous words. Those writers who construct difficult, obscure, involved, and ambiguous phrases most certainly do not rightly know what it is they wish to say; they have only a dull consciousness of it, which is still struggling to put itself into thought." How entirely does not Schopenhauer's opinion coordinate with Newman's description of the author, at the moment of composition, to whom thought and word are one:

"He writes passionately, because he feels keenly; forcibly, because he conceives vividly; he sees too clearly to be vague; he is too serious to be otiose; he can analyze his subject, and therefore he is rich; he embraces it as a whole and in its parts, and therefore he is consistent; he has a firm hold of it, and therefore he is luminous. When his imagination wells up, it overflows in ornament; when his heart is touched, it thrills along his verse. He always has the right word for the right idea, and never a word too much. If he is brief, it is because few words suffice; when he is lavish of them, still each word has its mark, and aids, not embarrasses, the vigorous march of his elocution. He expresses what all feel, but all cannot say; and his writings pass into proverbs among his people, and his phrases become household words and idioms of their daily speech. . . .

Such pre-eminently is Shakspeare among ourselves; such pre-eminently Virgil among the Latins; such in their degree are all those writers who in every nation go by the name of Classics."

No author who has the true ideal of his vocation before him could be satisfied with that kind of expression which Schopenhauer justly disparages, nor could he be content with anything less than the inspiring achievement which Newman vividly describes. An artist's one aim is, or should be, to "give forth what he has within him," and unless he is sure of his message and its truth, he is doing an ill service to art by his speaking.

Now the close relationship between thought and word which is so important to good art in writing, the *inseparable* relationship, in fact, upon which depends perfect expression, has received its keenest identification from modern thinkers on literature. English prose, as such, has had only a gradual development, and is a narrower term than English literature not only in content but also historically, at least considering it as an established, accepted form. The history of the language until the days of Caxton and the first printed book, is evidence of this. Until the time of Chaucer, English was not the literary language of the British Isles. It shared honors with Latin and Norman French, while of its four main dialects no one had gained the ascendancy. The period before Chaucer and since the Norman Conquest had witnessed the most extensive grammatical changes, because of the Norman influence, so that the organic character of the language was completely altered and it was stripped down almost to its present minimum of inflections. The vocabulary, however, was not so deeply affected until after 1400, the most radical departures occurring chiefly in the sixteenth century. The importance of the date of 1400 is due almost entirely to one man—Geoffrey Chaucer. His genius elevated, in the fourteenth century, the

Midland dialect above other tongues of Britain and fixed it as the literary medium of England. Before Chaucer, before 1400, the grammatical changes are the outstanding linguistic development. After his time, and especially after the printing press and Caxton, the vocabulary becomes the center of linguistic change and interest, and the problems of literary style, and the first literary criticism in English, make their appearance, helped on by Humanism, the Renaissance, and the national expansion in the sixteenth century.

For purposes of convenience, the two centuries from Chaucer's day to the death of Shakspeare may be divided on the date of Caxton's death, 1491. The first period—from Chaucer to Caxton, was a time of transition characterized by certain distinct developments. There were extensive changes in the vocabulary, and also further though slighter changes in grammatical structure and in pronunciation. A uniform written language was established. The most interesting change of all, however, was the new importance and prominence of the vernacular, which had hitherto been struggling to secure recognition as the spoken language of the educated, and as the official and literary medium.[1] Here, as so often in the world's history, a mechanical discovery altered the whole course of events. The printing-press was invented, and Caxton came with it to England after mastering the new contrivance abroad. Happily Caxton was a man of unusual literary taste,—his preface to his edition of Malory's *Morte d'Arthur* is a really valuable appreciation,—and by reason of his discrimination in the choice of books for translation and printing, his ability as an editor, and his invariably happy critical prefaces in the vernacular, he succeeded in fixing, at least in the rough, the character of modern English. In a way, perhaps, he might be called the father of modern English prose, just as he is the ancestor of all English editors and publishers. Caxton admired Chaucer immensely, and one of the very earliest books from his press was an edition of the *Canterbury Tales*. His foreword to the *Tales* contains a fascinating passage in which he declares that Chaucer's craft, both in prose and poetry, lay in this:

[1]The oldest London documents in English are dated only 1384, 1386, while the earliest English wills date from 1387.

> That he comprehended his matters in short, quick and high sentences, eschewing prolixity, casting away the chaff as superfluity, and showing the picked grain of sentence uttered by crafty and sugared eloquence.

That men of education were already concerned for the welfare of English prose, is evident from Caxton's preface to his *Aeneid*, published two years after the *Canterbury Tales:*

> Some honest and great clerks have been with me and desired me to write the most curious terms that I could find . . . but in my judgment the common terms that we daily use be lighter to be understood than the old and ancient English. . . . Therefore in a mean between both I have reduced and translated this said book in our English, not over rude nor curious but in such terms as shall be understood by God's grace according to my copy.

The work of the early printers served in part to give social standing to the vernacular and to give weight, by sheer force of the multiplication of books, to its claim as a literary medium. Latin, of course, was the chief obstacle in the path of English and it was many a day before writers ceased their conventional lamentations over the "vile terms" of English and would admit that to have sciences in the mother tongue would *not* hurt memory or hinder learning. It was almost 1550 before literary criticism turned its attention seriously to the examination of English prose as a medium of expression. Elyot, in his *Castel of Health* (1534) had already blazed a trail, though not without some apprehension, apparently: "If physicians be angry that I have written physicke in English, let them remember that the Grekes wrote in Greke, the Romains in Latin.' Even so early, the feeling had come into English criticism that the thought and the word might perhaps, after all, be at home and be one in English as comfortably as in any foreign tongue. And here again an economic development was to influence letters, for the formation of the Stationers' Company, in 1557, made possible the licensing and merchandising of books on the extended scale which increased facilities for the book industry in England had made necessary. It was a long while, of course, until Latin finally gave way before the onslaughts of the vernacular as a medium of prose. Evidence of the vigor of that onslaught may perhaps legitimately be drawn from the fact that More's *Utopia* was translated into English in 1561. That a translation should be considered desirable, is a testimony to the growing conflict between the old and the new traditions—the Latin and the vernacular. It is an in

teresting commentary, indeed, that today it is the English version of the *Utopia* which the bookseller has on his shelves, practically to the exclusion of the Latin original. Not that More's English prose was an uncomfortable literary vehicle for him. It is one of the richest vernacular styles, in its native elements, that can be found in the whole sixteenth century before Shakspeare. Witness More's charming and merry letter to his daughter Margaret, written with a coal on a scanty piece of paper and with Death grinning just at his elbow, while a political prisoner for his faith in the Tower of London:

"Mine own good daughter, our Lord be thanked I am in good health of body, and in good quiet of mind: and of wordly goods I no more desire than I have. I beseech Him to make you all merry in the hope of Heaven. And such things as I somewhat long to talk with you all, concerning the world to come, our Lord put them into your minds, as I trust He doth, and better, too, by His Holy Spirit: Who bless and preserve you all. Written with a coal by your tender loving father, who in his poor prayers forgetteth none of you all, nor your babes, nor your nurses, nor your good husbands, nor your good husbands' shrewd wives, nor your father's shrewd wife neither, nor our other friends. And thus fare ye heartily well for lack of paper."

More's prose is so entirely his own, in fact, that it falls outside the two schools then contending for the dictatorship of style—the purists and the innovators. The tendency of the purists, then, as now, lay toward conservatism, toward retaining English in its strict purity and severity. The innovators were for strengthening the native growth with foreign material. Each party was a healthy check upon the possible excesses of the other, although in actual fact the purists steadily lost ground, while time and history have long since justified the innovators. One of the purists, Ascham, held that "good writing involved the speech of the comon people," and to that extent the position of the purists was eminently sound. Their chief contention, however, was too narrow in its possibilities ever to be popular. Indeed, even then, the main body of writers was fully in sympathy with the idea that borrowings into English from other tongues were both useful and desirable; for this doctrine of the innovators made great things possible. English became more supple, less severe, and quicker in its response to imagination and emotion. It was such a vehicle when Shakspeare found it and hitched it to his star.

When Shakspeare laid his hand upon it to form it to the

mold of his fancy, it was "in an eminently plastic condition, which made the utmost freedom of expression possible. Men wrote very much as they spoke; the literary language has probably never stood nearer to the colloquial, and, consequently, it was peculiarly adapted to express the exuberant thought and feeling of the age."[2] If irregularity of structure was at times a result, the fault is to be laid only at the door of the rather undeveloped grammar then in existence. Its irregularity, however, was not unlike that of Gothic art at a certain stage of its development, and Elizabethan English, like Gothic art, was a splendid medium for the vivid expression of feeling and of truth. It was strong and simple, like the Gothic, yet it could be gorgeous if the emotion itself was gorgeous. It could likewise be fearlessly picturesque. Euphuism, with its overabundance of figurative and ornate language, was a degeneration from the ideal, but even so it is tolerable in Lyly, Fuller, and Sir Thomas Browne. Perhaps Euphuism was a reaction not only to the Renaissance, but also from the musical limitations of English as it then was. Shakspeare, though, seems not to have been aware of such limitations except when he was fatigued, as upon occasion he was, undeniably. In prose and poetry alike he seems usually to have found the secret of charm. Perhaps it was his musical sense and ear that gave him his cadence and his rhythm, so unmistakable that you can tell it almost infallibly even in his collaborations, when once you are accustomed to its harmonies. He gives us little of his prose, unhappily, but what there is of it displays an unique personal character and represents the perfect union between thought and word. Take, for example, a part of that fine passage from *Henry V,* where Prince Hal defends himself before his soldiers:

> Every subject's duty is the king's, but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him advantage: or not dying, the time is blessedly lost, wherein such preparation was gained. And in him that escapes, it were not sin to think that, making God so free an offer, He let him outlive that day to see His greatness, and to teach others how they should prepare.

Here, surely, is close-knit, vigorous prose, ideal in the degree to which the thought dictates the utterance and superb in the

[2] J. W. H. Atkins, Camb. Hist. Eng. Lit., vol. III, p. 525.

thought itself. How different, though, is its closeness, from the hard compactness of Bacon's prose; how different, too, the subtle handling of antithesis from Bacon's obvious manner; and how different the movement, in its quick, virile freedom, from Bacon's weighty, almost too weighty, revolvings of his thought:

> Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom; neither in their persons nor in their actions, nor in their times. It is a strange desire, to seek power over others and to lose power over a man's self. The rising into place is laborious; and by pains men come to greater pains; and it is sometimes base; and by indignities men come to dignities. The standing is slippery and the regress is either a downfall, or at least an eclipse, which is a melancholy thing.

Perhaps Bacon and Shakspeare might stand, respectively, as representatives of the reactionary and the radical schools of English of the time. What Bacon thought of English as a medium of expression for the higher reaches of philosophy and science, is a commonplace of literary history. Shakspeare, rooted in the native soil, wrote by far the finer English, and to my taste the better prose. And somehow, too, Shakspeare was the greater philosopher and the greater scientist—in the literal sense of the terms—for he knew more intimately, understood more fully, and came by far the closer to, *first causes.*

In the century following Shakspeare and Bacon, the crown for prose descended in immediate succession upon Jeremy Taylor, the last greater writer of what, for lack of a better term, must be called "free English," namely, English prose before the Eighteenth Century Classicists had straitened it finally within laws and rules. There is a wonderful beauty in Taylor's prose, and in him the miracle is no less than it was in Chaucer, in Caxton, in Shakspeare, or than it was to be in Keats. For Taylor, like them, was of humble beginnings, had enjoyed the blessings of necessity, and had felt its admirable spur to ambition. Like them he was a man of education, and like them socially a conservative. Yet, like them, too, he contributed nevertheless to making English a vehicle for the expression of a great democracy, by helping to discover and expand its resources for the expression of thought, and by admix-

ing with it new elements which had come largely from the people and the soil. Indeed Jeremy Taylor, whether consciously or not, discovered for himself what Ascham had found out a century before—"that good writing involved the speech of the comon people." Much of Taylor's written as well as his spoken prose reminds one of an ordinary conversation, so often does he permit himself the structural anomalies natural in ordinary speech. In his utterance he is always forceful and always natural—and sometimes ungrammatical. He might even be accused, like Newman, of being colloquial. The difference is that Newman, under the restraint of a more regulated era of prose, is almost always grammatical. Both are colloquial, if you insist, but both have raised common English to its n^{th} power; and that English, so raised, unless every present sign shall fail, is to be the modern English of tomorrow. Taylor and Newman perhaps anticipated their time, but they are also the masters in Israel of their generations. What could be finer in rhythm, in diction, in happy union of word with thought, than the following from Taylor, and how much does it not resemble, in style, parts of Newman's famous sermon, "The Second Spring":

> Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry—that is a troubled and discomposed—spirit, is like him that retires into a battle to meditate and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God.

Taylor is the last of the great writers of the untrammeled times of prose. After him dawned the Classical Age, the Eighteenth Century, the era of Defoe, Addison, Steele and Johnson, and of the tyranny—by contrast—of laws and rules. It may be a perverse taste and a willful judgment, but somehow Defoe remains to my notion the most permanently attractive of the four. There is something in his style that has a modern flavor and lies just between the freedom of the old days and the ponderous Johnsonian classicism of the new. It enjoys a perennial freshness. Defoe requires no footnotes for the enjoyment of his text, and his *verve* never grows less. Re-

mark the engaging candor of his thought and the ease with which it moves in its garment of words:

> I have often thought of it as one of the most barbarous customs in the world, considering us as a civilized and a Christian country, that we deny the advantages of learning to women. We reproach the sex every day with folly and impertinence, while I am confident, had they the advantages of education equal to us, they would be guilty of less than ourselves. . . .
>
> Why then should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, God Almighty would never have given them capacities, for He made nothing needless. Besides, I would ask such what they can see in ignorance that they should think it a necessary ornament to a woman?

After the fresh, apparently unstudied self-expression of Defoe I must confess I find the carefully polished Steele and Addison, in spite of their undeniable charm, taking rank just after him. In the case of Dr. Johnson the man himself engages me, rather than his work, for somehow he gets all-too-often in his own light and the outcome is frequently melancholy:

> Piety is the only proper and adequate relief of decaying man. He that grows old without religious hopes as he declines into imbecility and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

An admirable sentiment, and a sincere sentiment, but Jeremy Taylor could have said it so much better; for in Taylor the thought would have poured so hot from his brain that the words would, perforce, have to make shift for themselves and come rushing after as best they could. He would have had no time for bottomless gloom. Native English prose seems somehow to lie closer to Jeremy Taylor, and Thomas More, and Shakspeare, and Cardinal Newman than it does to the classicists. It is uncomfortable in the presence of formality, and furthermore it is democratic by nature. It is strong, it is straightforward, it is simple. Surely, then, that prose which makes clearest the thought; which moves with an apparently careless ease, yet with vigor and with freedom; which is artless in its art and liberal, though judicious, in its employment of the language of the people; which has Newman's restraint in its colloquialism, or, on occasion, the restraint of Stevenson in his admirable *Open Letter to Dr. Hyde—that* prose is nearest to the supreme ideal of pure English style.

In the nineteenth century, after the romantic movement had served to recover for English literature more Gothic freedom than it had enjoyed for generations, there gradually emerged somewhat of the Elizabethan conception of language as a vehicle for feeling, emotion, and imagination, and of words as the comfortable highway down which the vehicle of the mind could be swiftly drawn. The old Elizabethan color was not regained, and there was more restraint or more formalism than the sixteenth century had ever known. DeQuincey, perhaps, had a feeling for gorgeousness, and Lamb and Carlyle had a somewhat Elizabethan fancy for sentence structures all their own, of which Lamb's are the more attractive, being gentle and pleasant, like himself. Of a racy, democratic use of language among the writers in the first rank Dickens is the solitary example. He had a genuine humanitarian impulse. Matthew Arnold groped towards it and came so far as the humanizing of learning, but Arnold never quite topped the barrier of caste. Ruskin, with his flamboyant Gothic style, saw the truth more clearly than Arnold, and turned to political economy at the last. His style and that of Dickens, however, are hardly to be recommended for imitation, although both are colloquial in their way, in much the same fashion that Milan Cathedral or a cockney accent are appropriate to their respective localities. Dickens and Ruskin do not, of course, approach Matthew Arnold in the matter of impeccable *correctness*. He stands apart in that. He is not the master of the time—Newman was that, because Newman's spirit was the greater. Yet Arnold did achieve a degree of greatness, because he comprehended a great truth and gave it perfect expression. He saw that since the will of man works the right or wrong on earth, the pursuit of perfection should be its first occupation, and the advancement of culture should be part of that pursuit, for cultured thought is one among the things which help make society endurable. In Arnold's opinion, the greatest literature was that which *humanized* knowledge for the largest numbers of the people. It was a democratic conception. And he saw, too, that there was another element in modern life which was beginning to affect knowledge and democracy in new and strange, and perhaps ultimately unpleasant, ways, namely

machinery. Arnold reduced it, as would Shakspeare, most probably, to an antithesis:

> The pursuit of perfection, then, is the pursuit of sweetness and light. He who works for sweetness and light, works to make reason and the will of God prevail. He who works for machinery, he who works for hatred, works only for confusion. Culture looks beyond machinery, culture hates hatred; culture has one great passion—the passion for sweetness and light. It has one yet even greater—the passion for making them *prevail.*

Nor was Arnold the only critic of consequence in his day who saw deeply the necessity for beauty and for truth in literature and in life. Walter Pater recognized it, and was explicit on the point in his essay on *Style:* "In the highest, as in the lowliest, literature, then, the one indispensable beauty is, after all, truth." No great artist has ever been blind to that supreme controlling element of his art. It is the universal message of all great art, and proclaims in its perfect expression the universal artist. Language is only the handmaid of this truth—it serves, but it must stand and wait.

That prose alone, therefore, is perfect prose which expresses clearly, completely, and readily the truth in the mind of the thinker. There are no rules for such prose beyond the common rules for all right thought. "Works, indeed, of genius," as Newman said, "fall under no art; heroic minds come under no rule." Their utterance is dictated only by simple conviction and intense sincerity. Language for them has but one function—to enable them to express themselves adequately and with full truth. In our time language is widening its possibilities of expression in an effort to give utterance to the new thoughts now stirring in the world. The new democracy of the coming generation will inevitably require a new English, as did the tumultuous England of the sixteenth century require a new vernacular. The speech of this new democracy will not be a traditional literary speech. It will come largely from the people, and the English prose of the twentieth century is only just now in the making.

THOMAS QUINN BEESLEY.

PRIMARY METHODS

In response to numerous requests from primary teachers in our parochial schools, it is proposed to open a department in the REVIEW which will deal with the practical work and the theoretical problems of the primary teachers in our Catholic schools. We wish in particular to be of service to the primary teachers in those schools that have adopted our methods.

The method proposed for use in the first two grades is outlined in the Teachers' Manual of Primary Methods, but it is desirable to add a fuller discussion of many of the topics in the manual, and difficulties unforeseen by the author are likely to arise from day to day. We cordially invite the teacher to write to us concerning any difficulties which may be experienced. If she doesn't wish her query published we will summarize the matter and offer our solution to the difficulty. These questions and answers should prove serviceable to all our primary teachers.

In addition to questions and answers it is proposed in each issue to discuss some phase of the work more thoroughly and systematically than was possible in the Teachers' Manual.

Teachers beginning the use of our method frequently ask how to meet the parents of the children who believe that the children are doing nothing in school unless they are at once given a book and are taught to read therefrom, whereas we urge that no book be placed in the children's hands for at least six weeks from the beginning of the first term in the school.

The obvious answer to this difficulty is that the parents will soon learn, if they have not learned already, to trust in the good judgment of the teacher. Before the year is half over, the parents will be more than delighted with the results where the method shall have been carefully followed, and from this time forward the difficulty referred to will disappear. When there is an exhibit of the children's work at the end of the year, the community will be promptly educated to appreciate and support the method which produces such gratifying results. This is not mere theory, for these results have been obtained wherever the method has been tried. I need only cite the diocese of Cleveland,

in which the method was introduced throughout the diocese at the same time, and where the criticism and opposition referred to disappeared rapidly and was replaced by enthusiastic appreciation on the part of both parents and pastors. As may be seen from the following letter written by the diocesan superintendent to a Sister who wished his testimony to present to an audience interested in the matter.

"Cleveland, Ohio, April 30, 1917.

"My dear Sister:

"You ask me to give you my opinion of the Catholic Education Series. You have set me a task it is not easy to handle. There is so much to say about the readers and the method under which they are used that it is difficult to select points for emphasis.

"We have been using the Catholic Educational Series for three years, and we are well satisfied. You will appreciate this statement when I add that at 'one fell sweep' three years ago we brushed aside from the first grade all other methods, and ordered that every teacher of the first grade in our 126 schools should take up the First Book of the Catholic Education Series and the method prescribed for its proper use. Our teachers had the summer vacation only to prepare for the change. Nevertheless, the work of that year was excellent, and each succeeding year has brought improvement.

"The results which have come from the method and books may be summed up in one sentence. The children of the primary grades are thinkers and they can talk. They began to think in the first grade, and the following grades increased their power. I have no hesitation in saying that the pupils of the third grade are better educated than the pupils of the fourth grade who have not used the Catholic Education Series.

"I could give you many illustrations of the good results that have come from the use of the series. Let me quote the following from my annual report:

" 'Children from several schools gave each day an exhibition of the work called for in the outline of the first and second grades. Astonishing results were obtained in sense training,

dramatization and singing. A test in reading was given to some of the children of the second grade. We hoped to make good our assertion that the children of this grade know what they are reading; that it is not a mere calling of words. From those who came for the dramatization, four were selected and given seats on the stage. Two of the children were given Third Readers, books they had never seen, and asked to prepare a lesson. Three minutes were allowed for this preparation. Then each child in turn stood before the 650 teachers and read the lessons with an understanding that could not be denied. The next child was requested to give three minutes' preparation to a story from another Third Reader and tell it. She kindly asked to be allowed to read it as she feared she was too nervous to tell it. Her request was granted. The last child told a long story after a preparation lasting five minutes. Not a detail was omitted. These children had not been drilled in this, nor did they know that they would be called for such a test. I dared make the test because I felt certain that our method of teaching reading compels the child to see in the words only symbols expressing thought, and that when the thought is suitable to his years he will have very little difficulty at the end of the second grade with the words.

"'In regard to religion, I can say that the children are familiar with a great part of the Old and New Testaments, and can answer readily, not in the language of a dry formula, but in their own words, questions of Christian doctrine that come under the assignment. They have a better understanding of the matter than those children who have studied only the Catechism.

"'In music I have found that the children of the third grade master in ten minutes exercises for which the eighth grade requires an hour.

"'The teachers are delighted with the Series. In the beginning they were doubtful. The books seemed very difficult, and the method was strange. Now the teachers confess that the results are far superior to anything of the past. The reverend pastors also are well pleased.

"'To conclude, I can say, with you, that "I am convinced that nothing in the educational field will contribute more to

the honor and glory of God and the salvation of souls than the Catholic Education Series, properly handled, in our schools."'

"Permit me, sister, to thank you for the help which you gave to our sisters at the start. I appreciate it very much.

"Very sincerely yours,

"(Signed.) W. A. KANE,

"Superintendent of Parish Schools."

Parents who are accustomed to other methods and who expect their children to be given a primer the first day they enter school may indeed object to our methods until they are enlightened in the matter; but it is far better for the school to stand on principle and to explain to such parents the reason for postponing the date on which the book is given to the child than to abandon all progress and revert to school conditions which obtained some decades ago. Parents are, for the most part, reasonable beings—not less reasonable, we may suppose, than the teachers—and once they are informed that the new procedure has been tried with good results, they will not be unwilling to have their children benefited by the new departure.

Old-fashioned parents sometimes object to the method because they do not understand how a child can learn to read before he knows his alphabet, but they are willing to accept the proof of the matter when it is produced. They may not be able to go into the psychology involved or to the evidence advanced by psychologists in proof of the assertion that the utterance, not the word or the character, is the unit of speech, and that it should form the point of departure of the child who is learning to read; but they can appreciate the fact that their children read with intelligence and understanding matter that is reasonably difficult. Where results such as those cited by Father Kane are produced, the community will not long remain opposed to the method involved.

It may be suspected that in many instances it is the teachers themselves who anticipate the difficulty, and merely wish to hide behind the parents in offering their objections. In any case, it is necessary, if the best results are to be obtained, that the teacher should thoroughly understand the philosophy and psychology upon which the procedure that they are asked to

follow is based. To meet the needs of such teachers is the chief reason which determined us to open this department in the REVIEW. But what we have to say here presupposes that the teacher who undertakes to use our method is reasonably familiar with the manual of primary methods which was prepared for her use and in which the essential features of the work are discussed at some length.

Much of the difficulty which we are here contending with arises from divergent views concerning the object to be attained in the first primary grade. It used to be held, and there are many who still hold, that the main object of the first grade is to teach the children to read; and with this end in view the teacher aims at familiarizing the children with as large a vocabulary as possible and to provide them with a means of recognizing and pronouncing new words without the assistance of the teacher. That this is a legitimate object of the first grade work will not be disputed, but it is far from being the most important part of the work to be accomplished. Until a clear and definite view is had of the object to be attained, it is evidently useless to enter upon a discussion of the methods to be employed.

In the first grade the child's muscles should be developed and brought increasingly under the control of his will. His senses are in need of training; his feelings and emotions should be developed and controlled; his intelligence should be nourished and developed, and he should be given the power of expressing his conscious states adequately and in a variety of forms. While these primary objects are being attained, a foundation should be laid for the formal school arts of reading, writing, and spelling. But it is scarcely less important that the children should be taught a sense of form and be given a muscular control in the cutting and folding of paper, in the modeling of clay, in drawing, in using watercolors and colored crayons, in dramatizing, and in singing.

Moreover, it should be remembered that these several objects are not to be attained singly, as if we were dealing with separate and unrelated processes. The child's conscious life is essentially unitary, and all that he does should be so closely interrelated as to minister effectively to the preservation of unity in his unfolding mental life.

The most deep-seated and persistent evils met with in the primary room result from the attempt to teach reading as an art unrelated to the rest of the child's conscious life, and to teach spelling and writing and the other subjects of the curriculum in a similar manner. Such a procedure tends to fragment the child's consciousness and to weaken his mental power. Specialization is in place in the more advanced stages of the educational process. It is wholly out of place in the primary room. The child needs variety, it is true; but variety must be obtained by a change of emphasis, and not by a separation of content. When unity is preserved, the several objects will be attained far more effectively than they could be attained when the several objects are isolated in their treatment.

The idea that education consists in leading the child to pile up memory loads, no matter how well the content of such loads may be ordered, must be frankly abandoned. Whatever content is given to the child must be so chosen and so presented that it may take its place straightway as an integral and structural part of the child's conscious life, and this is not possible without strict conformity to the familiar educational principle which demands that we always proceed from the known to the related unknown.

The child of six entering the primary grade is predominantly under the control of instinct. His experiences are too limited and too little organized to furnish a nucleus of control capable of supplanting native instinct. Hence the work of the first grade must appeal primarily to the child's instincts. It must aim at transforming and modifying these instincts through the operation of his intelligence and will and through the growth and cultivation of his feelings and emotions. Since the child cannot read, it is clearly impossible to attain these objects through the sole use of printed matter. Considerable time must elapse under any circumstances before his wants can be supplied in any large measure through the printed page. In the meantime, his needs must be supplied through oral instruction and objective methods.

Among the many instincts which are in full vigor in the child of six we select five for the immediate consideration of the first-grade teacher. These are the five chief instincts which

control the child's relationship of dependence upon his parents. The chief reason for this selection may be found in the fact that the parents are the natural teachers of childhood, and the teacher in beginning her work must assume the parental relationship. This is in conformity with the educational principle cited above, for the child is familiar with this channel, through which he has been accustomed to receive accessions to his mental content and those elements of rational control which offset his instinctive tendencies. Moreover, his emotional life lies nearest to his instinctive life, and his emotions are chiefly grouped around the idea of his parents.

The infant instinctively depends upon his parents (1) for love, (2) for nourishment, (3) for protection against danger, (4) for remedy in evil, (5) for the models of his imitative activity. He shares these instincts with the young of the higher animals, and their most complete development would not lift him above the plane of animal life. In spite of all the mother's poetry, her infant is still a selfish little creature that demands everything and gives nothing in return. Education would be a poor thing indeed if its highest object was to develop in human beings this animal form of life and to establish it as a controlling agency in human conduct.

Christian education aims at bringing about a twofold change in each of these instincts. The dependence must be lifted from earthly parents to the Heavenly Father, and each of the instinctive tendencies must be reversed so that the child may find its joy in giving rather than in taking. The first of these objects is set forth in the Lord's Prayer; the second in the twofold commandment of the New Law. The chief object to be obtained in the first grade is to lay the secure foundation of these changes. The completion of the work marks the highest level of virtue attainable on this earth. The child of the flesh will have become in truth and in deed the child of God when he shall have learned to count upon the Father's love with the same certainty that the infant counts upon his mother's love; when he cries out, "Gives us this day our daily bread" with the same unshaken faith in the answer to his prayer with which the child turns to his mother for the needed nourishment; when he sends up his petition, "Lead us not into

temptation," with the same security with which the child finds protection from danger in his mother's arms; when he cries out for deliverance from evil with the same confidence that the child seeks shelter in his mother's arms from threatening danger; when he constantly seeks to be perfect even as his Heavenly Father is perfect, and when he loves the Lord with his whole heart and with his whole soul, and his neighbor as himself.

The First Book of the Catholic Education Series, which in our method is the only book placed in the hands of the first-grade child, is divided into five parts, the aim of each one of which is to begin the twofold transformation outlined above in the corresponding instinct. It need scarcely be added that the content of this book, while forming the consistent nucleus of the mental transformations aimed at, is not intended as the sole content to be imparted. What is there given must be prepared for and must be amplified and developed by the oral instruction of the teacher and by all the other exercises prescribed for the year's work.

For convenience of discussion, the work of the first year may be divided into two parts—(1) preparation for the book; (2) the proper use and development of the matter contained in the book.

The first six or eight weeks should be devoted in large measure to preparing the child's mind to read from his book. At the end of this period the child may begin to read from his first book, but the work of preparation with blackboard and chart should still continue in a diminishing proportion for several months. Throughout the entire work of preparation the thought content of the book should never be lost sight of, nor should wholly extraneous matter be introduced at any time of the year.

The chief object in the first few days of the child's presence in school should be to remove from him all restraints, so that he may feel the environment of the school-room is in reality nothing more than an enlargement of his home environment. The oral instruction, consequently, should deal largely with the child's home, with his parents, brothers and sisters, and the various objects of his early affections. Suggestions for

this period of the work will be found in Chapter I of the Manual of Primary Methods. Chapter II contains a brief outline of the method to be followed in adjusting the child to his new physical environment. It is suggested that a teacher who is not already familiar with these two chapters should study them before proceeding further with this discussion.

The next object to be undertaken is to teach the child to cooperate with his fellows. Beginnings in this line of development are often made in the home during the pre-school period, but the conditions there are frequently so different from those obtaining in the school that the child stands in need of guidance and help from the teacher to free his powers and to enable him to act naturally and effectively with larger groups of children of his own age. The child entering school is in greater need of individual attention than in any subsequent period of his school life. Nor, indeed, is it easy to see how he can be led into effective cooperative action unless he be first taught to act effectively as an individual. The conditions prevailing in the primary class-room, however, make it difficult for the teacher to give as much individual attention to the children as she would wish or as the child needs. It is well, in spite of the difficulties in the case, that the teacher should hold correct ideals in the matter and that she should endeavor to approach them as far as circumstances will permit. No specific rules can be laid down. The teacher must be guided by the conditions which confront her, and these are seldom the same in any two class-rooms. A few general considerations are given in Chapter III of the Manual, which must suffice for the present.

There is usually undue haste in beginning the work of developing the child's written vocabulary. The old saying, make haste slowly, is never observed more profitably than in this matter; for it involves the application of a pedagogical principle of the utmost importance, and one which is too frequently ignored by the primary teacher, and by all teachers, for that matter. Nevertheless, it is rigidly true that if we wish to attain the legitimate aims of education, the procedure must always be from thought to language, and not from language to thought.

At first sight, it is true that the student who consumes the midnight oil poring over his text-books or other

learned volumes would seem to be violating this principle and to be proceeding from language to thought; but it is only seeming, for the words he reads will have no meaning to him unless they cry out to his previous experiences and the mental content that has been gained from actual contact with the world and with life. What he gains through his reading is knowledge of how to combine and interpret his experiences. New elements cannot enter in through this gateway, for it still remains as true of the ripe scholar as of the little child that there is nothing in the intellect except what was previously in the senses. The adult has deep need of guidance in the interpretation of his experiences, which, presumably, have been many and varied; but the child in the primary grade has a far greater need of thought elements which can be gained only through experience than he has of guidance in combining and interpreting his own mental content. The child is preeminently objective. He lives in his senses and in his muscles, and it is here that the teacher must learn to know him and to measure his needs before she can proceed rationally with the work of his education. Indeed, her work is far more that of guiding the child in the gaining of experience of muscle and sense than that of imparting to him content through written or even through oral instruction.

We do not mean, of course, that the work of improving the child's vocabulary or that of shaping and moulding into coherent and intelligent unity his previous and present experiences is to be neglected or deferred to a later period, but we do wish to emphasize that the beginning should be made in the thought content of the child rather than in his linguistic power, and that this relationship should be maintained throughout the entire school period. The introduction, organization, and development of the thought material should always hold a central and predominant place in the work of the teacher.

In the next issue of the REVIEW the development of the child's spoken vocabulary and the method of beginning the work of giving him control of a suitable written vocabulary will be considered. We will conclude, for the present, with quoting a page from the Manual of Primary Methods, which we wish every teacher using our method to take to heart before undertaking the work of teaching the first grade:

"While the child's eye and hand are busy with many things, and while he learns to use all of his muscles and grows from day to day in physical health and strength, his mind must not be starved. Nor will it suffice to keep him busy with the trivial and with the mechanical details of his physical adjustment. He must grow, day by day, towards an understanding of the great fundamental truths that will later on serve him in adjusting himself to God and to his fellow-man. He has, as yet, little or no ability to derive food material for himself from nature, and still less power to derive nourishment for mind and heart from books.

"During the first year in school the child's mind must be fed largely through his ear. The primary teacher must be a good story-teller, and she should use her gift to such purpose that the child's mental content will grow from day to day in richness and in vigor. As the mind's appetite grows by what it feeds upon, the child will come, little by little, to feel the pressure of soul-hunger driving him on to master the instrumentalities of thought-getting. He will thus be led by an inward impulse to overcome the difficulties of learning to read and of gaining control of scientific technique. The thought material given to the child must not be determined by the mere fact that it may interest him for the moment. The aim should be to implant in his mind germinal truths which, as they unfold, will lead him into the ever-widening fields of his fivefold spiritual inheritance."

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

PRELIMINARY ANNOUNCEMENT

This column, as its name implies, will be devoted solely to the professional interests of the teacher of English. By *interests* is understood whatever development anywhere in the field of English studies promises to bring about progress and improvement in teaching the English language and literature. In as real a sense as practicable, this column will, it is hoped, become an open forum for the helpful exchange of professional experiences, for answers to such individual queries as are of general interest, and for the ventilating of the professional opinions of the field in matters ripe for discussion. Critical and editorial comment also will be made monthly on matters of current interest or general importance. In short, the column is designed impartially and immediately for the constant use of every teacher of English.

The necessity for discussion of matters relating to the teaching of English is, we think, more or less evident. Tremendous economic developments and their corresponding disturbances of society these last twenty-five years have, as a secondary effect of the enormous expansion of commerce, elevated English to be one of the dominant languages of the globe, with an excellent chance, because of its flexible structure and unique powers of assimilation, to become a universal language as well. It is one of the most interesting linguistic developments of the twentieth century, and it is, at the same time, a matter of genuine importance and concern for the teacher of English. It is a matter of importance because the school must conform to the economic as well as the social development of the times, and it is a matter of concern because no small part of the increased burden placed upon education by present economic and social changes consists in the new necessity for *complete* instruction in English. The school, in the place of the home, must now supply practically everything that the pupil should have as his education in English, ranging from instruction in the A B C's to the proper employment of the voice and the intelligent use of current periodicals. This is essentially a

contemporary development. The old order contemplated little beyond the formal elements of language and literature. Even so recent a catalogue of Oxford as that of 1912 would display little evidence of an organized department of English, while organized instruction in English studies in secondary schools in the United States was in that same year admittedly superior to that in secondary schools abroad. Yet even here among us there has not been, and there is not at present, an entire satisfaction with the teaching of English and the organization of English courses. The ideal staff and department are somewhat nearer than the millennium, but they are still disturbingly far away. At present we are in process of experiment and growth, recognizing that new burdens rest upon us and that the present upheaval of the economic and social structure of the world will confront us with still greater pedagogical problems in the immediate future—the problems provided by reconstruction. These problems, so far as one may venture to forecast them, will be probably of two kinds—one the demands advanced by industry, the other the new requirements of the professional world. "We want," will say Industry, "our children competent to discuss questions of national, domestic, economic, and social importance. We want them to know how to reason and to think. Their peace and their prosperity depend to no small extent on their causing their voices to be heard intelligently and influentially." The professions will require, for their part, a finer culture in their members and a greater power to express the active thoughts in matters of science, economics, politics, and philosophy which the days of reconstruction will certainly bring forth. There will probably be closer and fuller communication between the plain man and the man in the office or study after the war is over, especially in the English-speaking countries. The English language will certainly and inevitably be drawn upon for expression by greater numbers of the English-speaking peoples than have made any conspicuous or audible public and private use of it these last fifty years, either here or abroad; and so, unless our schools be forward-looking, they are in danger of failing to discharge one of the weightiest obligations that has yet rested upon them in modern times. The world-wide resur-

gence of the democratic principle, if nothing else, will compel a new adjustment of former methods in teaching English to the new problems which loom in the immediate future. There is no outstanding present problem in English, for the reason that the whole present is a problem. The problem is: What changes shall we provide against for tomorrow? What will be demanded of us? New courses? New methods? A greater foresight and a greater power in our teaching? We will find out almost *too* soon. An increasing demand everywhere for more perfect knowledge of the resources of expression is *one* change surely that can be foreseen and anticipated. Indeed, the one fact of the present is, first, the supreme importance to us of the command of English as a vehicle of self-expression and of culture, and, second, our imperative duty to recognize this and shape our course accordingly.

That there was need of some constantly open medium of discussion of current literary affairs, a medium readily accessible and always comfortable for Catholic teachers, has been for some time evident, particularly after the war began, and especially since the undertaking of several profoundly important movements for improving, amplifying, and elevating the standards of the teaching of English in our schools. The foundation of the Catholic Sisters' College and of the Catholic Education Press and the linking together of the Catholic University of America and the Catholic schools throughout the nation made inevitable and necessary the development of a forum of our own wherein to discuss the constantly arising problems and interests of teachers of English and of those engaged in English studies. The new importance of English, both as a world and as a domestic language, and its certainly still greater importance in the days to come, was yet another deciding element. In order, therefore, that there might be some common ground on which the Catholic teachers of English in America might meet frequently and informally to discuss their work, their successes, their perplexities, and their theories for the advancement of English studies, THE CATHOLIC EDUCATIONAL REVIEW inaugurates this department.

The chief purpose, therefore, and the prime purpose, of this column—indeed, its justification and its hope—is "to be of

constant use to teachers of English and to be used constantly by them" upon any and every occasion when their needs arise. It is to be, among other things, a medium of communication. There is, strangely enough, no constantly active Catholic agency for the exchange of personal experiences between teacher and teacher in a field where the personal element is exceedingly important indeed. Literature, like the other fine arts, depends heavily upon the personal response, and receives its chief contributions from the vigorous personalities. There is not one successful teacher of English who has not added something of himself or herself to the teaching of English and who has not contributed definitely, by inculcating a love of letters, if in no other way, to the advancement of literature both as a useful and as a fine art. Every such teacher of English has, at one time or another, some personal experience of value to other members of the profession if only communicated to them. New contributions to the teaching of English must surely occur frequently in the field, unless we are allowing mechanical methods to replace the individual initiative which alone can properly serve a fine art. Now, such additions, such contributions, need not necessarily be footsteps on the sands of pedagogy, to be obliterated by the very next tide. If the authors of these contributions to the teaching of English—somewhat after the fashion of the physicians in their technical journals—will only consent to contribute to the progress of the teaching of English by publishing in these pages their personal discoveries of new, effective methods, or their own improvements or adaptations of old ways, or their criticism of new theories, the REVIEW feels that at last a long step forward will be taken, month by month, to the goal that all of us have in view—the perfect teaching of English. A fuller, freer cooperation, a cooperation that would be generous, eager and self-forgetful, should serve, the REVIEW thinks, to draw closer together a field which at present in its Catholic parts is seriously scattered, unlike that considerable portion outside which is more or less firmly united, actively cooperative and at present setting in no small measure the standard for the entire United States.

In the course of the creative work of teachers of English

there occasionally arise, to be sure, perplexities for which often the situation as its exists may suggest no remedy or solution. There has existed in England for two generations a magazine which took its rise out of a somewhat similar case among the reading public at large, and the magazine flourished because the reading public cheerfully supported a periodical which would help find answers for its questions concerning books, authors, and literary events. We refer to "Notes and Queries." It was largely a cooperative affair, and you can find in its pages for these last fifty years the answer to almost any conceivable question on literature, with most of the answers supplied by the subscribers to the journal themselves. Perhaps such a thing is possible only in England, where the general atmosphere of letters is more congenial to it, thanks to a fostering care of that atmosphere by the *Athenaeum,* the *Academy,* the *Bookman,* and the London *Times'* Literary Supplement. In the United States we have been too busy, perhaps, with the process of fundamental construction to require any medium for the answering of questions beyond those well-known mediums which devote themselves to various kinds of statistics. We have, perforce, been content with viewing things principally in the mass, and only gradually are we improving our technique to the point of nicety in details. However, we are coming on! Now, no journal could hope to answer every question put to it, nor will you find always in "Notes and Queries" every question followed proximately by its answer. You will observe, however, that questions of general interest are usually answered there with such completeness as may be desirable or possible. In its own turn, the REVIEW will humbly undertake to reply publicly, so far as considerations of space, opportunity, and general interest permit, to queries on professional matters of English sent in from teachers in the field. Matters relating exclusively to the Syllabus for the Affiliated Schools must, of course, be referred to the Committee, who will in turn bring them as promptly as possible to the attention of the University reader concerned. All other questions of public interest, however, will find space here whenever possible, and while all communications must bear the sender's signature and address, if they are to receive attention, no

signatures will be published unless specifically requested. This rule will be invariable, for the REVIEW desires the entire confidence of its correspondents to this column.

Especially does the REVIEW desire this in matters which are ripe for public discussion. There are subjects which arise from time to time in the field of English studies which receive their best consideration only from public discussion. To ventilate such subjects by the expression of the personal opinions of the teachers in the field is frequently the most satisfactory, and sometimes the only, way of learning the professional thought and the professional opinion upon the topic in question. While any extended controversy is hardly desirable, because of the demands on the space at the column's disposal, any exchange of opinion will always be welcomed whenever and wherever offered. In this instance also, as above, the correspondents of "The Teacher of English" can be sure of complete confidence being maintained in their behalf whenever they request it.

On the part of the REVIEW itself there will appear in these pages, from month to month, comments, both critical and editorial, on current literary events, current literature, and current problems of interest to the field at large. An endeavor will be made to notice such public meetings of literary societies as are of professional moment; to keep abreast of periodical literature, and to note such publications, pamphlets, theses, and books as are of real value to the teacher of English and the English library.

Last of all, and for our part most important, is the earnest desire that every teacher of English will make *constant, friendly use* of these pages, to the end that by mutual help and cordial cooperation the field may be drawn closer together and the teaching of English—as one of the fine arts—may attain that fearless progress which should characterize it always.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FOR GOD AND COUNTRY

The Finance Committee of the District of Columbia K. of C. Million-Dollar War Camp Fund, in common with like committees in cities and towns throughout the United States, is making an appeal for subscriptions to said fund from all Catholics, in order that they may share in this great mission and that it may be adequately financed within the shortest possible space of time.

We are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged, both here and in Europe. The centers will, of course, be open to all, regardless of creed or membership in the K. of C.

In addition to the features of entertainment and recreation to be furnished at our buildings in the various camps to all soldiers located therein, regardless of creed, an even more pressing duty is ours to care for the religious needs of our Catholic men, both in the training camps and in the war zone, who, it is estimated, will number about 40 per cent of the total.

The Catholic chaplains provided under the rule of the Government will not be at all sufficient for the purpose. By agreement with the Hierarchy, we have undertaken to assume the support of additional priests sufficient in number to fully care for the spiritual needs of our Catholic men in the service.

It is said that the Y. M. C. A. estimates that $7,000,000 will be required to finance its work for the first year, said to be about 60 per cent of the total. If this estimate is accurate, with 40 per cent of the total Catholics, it would seem that the K. of C. War Camp Fund should reach the $2,000,000 mark if we are to cover the work just as thoroughly.

What greater consolation for the Catholic heart than to feel that through our individual financial sacrifice we will make it possible for our Catholic men to receive absolution on the eve

of battle, and also to furnish the sweet consolation of religion to the wounded and dying?

A gift to this great and necessary mission should forever stamp the donors as men and women of practical forethought, timely patriotism, and true Christian charity.

Make all checks payable to James A. Cahill, Treasurer, Commercial Bank, Fourteenth and F Streets Northwest, Washington, D. C.

WAR AMERICANIZATION

War Americanization is a significant feature of the third "America First" campaign announced today by the Department of the Interior, Bureau of Education. This unique plan is already being worked out in New York City by an official of the National Committee of One Hundred, which is associated with the bureau as advisory council on Americanization. In that city the appeal for war Americanization met with such an enthusiastic response that upon the suggestion of the Mayor's Defense Committee the Board of Education appropriated $78,000 to carry out the plan.

The national scheme has been in process of formulation for several months, and has been carefully worked out in consultation with Federal officials, representatives of national organizations, and school authorities. Details will be announced in a few days.

The aim of the third campaign will be directed toward stimulating the acquisition of the English language by all immigrants and toward inspiring a genuine allegiance to the United States on the part of all citizens. The bureau will again be assisted in the campaign by the National Committee of One Hundred, appointed last year by the Commissioner of Education to assist bureau officials in all matters pertaining to Americanization. To render effective aid the committee has opened headquarters in Washington, from which it is establishing contact with national organizations and officials. Already leading chambers of commerce, several large cities, and a number of patriotic and fraternal organizations, representing several million members, are negotiating with the bureau for the purpose of entering into the campaign according to specifications outlined in official circulars.

Official records show that approximately 3,000,000 foreign-born whites residing in the United States do not speak English. Only a small number of these have attended evening school to learn the language indispensable to employment, business, and social relations in this country. Concerted effort will be put forth to induce these immigrants to learn English and acquire a knowledge of the Government, institutions, and ideals of the United States. America's part in the war and the obligations of an immigrant to the country during the war, officials of the bureau believe, should be made clear to all those attending evening school. To give this information will be an important phase of the war Americanization plan.

CONSERVATIONISMS

One ounce of sugar less than usual a day would not be much of a sacrifice, but it would mean much of a saving. One ounce less a day would save 1,185,000 tons a year, and that would keep sugar plentiful and cheap for us and our allies. Remember, and save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread.

America and her allies must not run out of wheat, meat, or fats. If they do, the war is lost. Conservation in America will save starvation in Europe.

Not diminution, but substitution—that is all food conservation asks. Branmeal muffins for breakfast and cornmeal bread or johnnycake for lunch will send wheat to the men in the trenches.

Two meatless meals each day would be a good thing for many and no injury to any.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

"A War Food Message for the American Home," a pocket booklet that you ought to carry, read, mark, and inwardly digest, says: "Your Government does not want you to give up three square meals a day, or even one. All it asks is that you eat less of the foods that are so greatly needed by our

armies, our allies' armies, and the people behind them, and more of the foods that are plentiful." Anyone who grumbles at that doesn't deserve one square meal a day.

Four things we must save—sugar, meat, milk, and wheat. Men canont fight unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

There are two great classes of foods—(1) those that supply fuel or energy, and (2) those that are necessary for bodily growth and repair. If the food conservation propaganda can lodge this idea in people's minds, and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk, which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milk cows for meat. For the sake of the babies and children, we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for our armies and our allies. That would go far toward filling the gap between the need and the supply.

BULLETINS ON FOOD CONSERVATION

The following list of publications on food conservation may prove of value to teachers of home economics and others who are interested in the movement for national economy:

Publications of the Department of the Interior, to be obtained from Bureau of Education, Washington, D. C.:

Series of home economics letters relating to war service—19.

What the Home Economics Teacher Can Do. 20. Economy in Food Courses. 21. High School Food Economics in Practice. 22. A Brief Course in Food Economy for Colleges and Normal Schools. 23. Red Cross Work for the Household Arts Teacher. 24. A Course in Food Economics for the Housekeeper. 25. Service to Be Rendered by College and University Home Economics Departments.

Publications of the United States Department of Agriculture, to be obtained from Division of Publications, Department of Agriculture, Washington, D. C.:

Food Thrift Series, I–V—Farmers' Bulletins: No. 807, Bread and Bread Making; No. 808, How to Select Foods—I, What the Body Needs; No. 817, How to Select Foods—II, Cereal Foods; No. 824, How to Select Foods—III, Foods Rich in Protein; No. 839, Home Canning by the One-Period, Cold-Pack Method; No. 841, Drying Fruits and Vegetables in the Home; Uo. 853, Home Canning of Fruits and Vegetables Taught to Canning Club Members in Southern States; No. 871, Fresh Fruits and Vegetables as Conservers of Other Staple Foods.

Publications issued by the Extension Division of the State Agricultural College or State University, available to residents of the State, to be obtained from the Department of Home Economics or the Extension Division of the State Agricultural College or State University.

In a few States the State Department of Education has issued bulletins and pamphlets of instruction on food conservation.

Publications of the Food Administration, to be obtained from the Food Conservation Section, Food Administration, Washington, D. C.:

Ten Lessons on Food Conservation—I. Part 1. Food the Deciding Factor. Part 2. Plan of the Food Administrator. II. Food Conservation Measures. III–IV. Wheat Conservation: Demonstrations of Emergency Breads. V. Conservation of Meat. VI. Conservation of Fats and Sugars. VII. Food Preservation: Demonstration of Canning. VIII. Food Preservation: Demonstration of Drying. IX. Fundamentals of an Adequate Diet: Adults, Children, Infants. X. Methods of Organizing Local Groups Into a Working Unit.

WAR EMERGENCY BULLETINS

Technical Education Bulletin Series, Bureau of Publications, Teacher's College, Columbia University, New York City:

No. 30, Economical Diet and Cookery in Time of Emergency; price, 15 cents. No. 31, Simple Lessons in the Physical Care of Children; price, 10 cents. No. 32, Lessons in Home Nursing; price, 15 cents. No. 33, How to Plan Meals in Time of War, with Economical Menus and Directions for Marketing; price, 20 cents. No. 34, Ninety Tested, Palatable, and Economical Recipes for the Housewife; price, 30 cents. No. 3, The Feeding of Young Children; price, 10 cents. No. 23, Food for School Boys and Girls; price, 10 cents. No. 27, Some Food Facts to Help the Housewife in Feeding the Family; price, 5 cents.

Miscellaneous war emergency bulletins and publications, to be obtained from the address indicated:

Conservation of Foods. Bulletin, Stout Institute, Menomonie, Wis.

Timely Suggestions and Economical Recipes. Registrar's Office, Drexel Institute, Philadelphia, Pa. Price, 10 cents; postage, 2 cents.

Food Thrift. Suggestions, Menus, Recipes, and Substitutes. Department of University Extension, Board of Education, Boston, Mass.

The Children's Food. Mary Swartz Rose. Emergency Committee, American Home Economics Association, 19 West Forty-fourth Street, New York City. Price, 5 cents.

Home Canning Manual for Fruits and Vegetables. National Emergency Food Garden Commission, 210–220 Maryland Building, Washington, D. C. Postage, 2 cents.

Home Drying Manual for Drying Vegetables and Fruits. National Emergency Food Garden Commission, 210–220 Maryland Building, Washington, D. C. Postage, 2 cents.

HOME ECONOMICS PUBLICATIONS ISSUED BY THE BUREAU OF EDUCATION

Bulletin, 1914, No. 36. Education for the Home, Part I, Introductory Survey and Equipment for Household Arts. 10 cents.

Bulletin, 1914, No. 37. Education for the Home, Part II, The States and Education for the Home; Rural Schools, Elementary Schools, High Schools, Normal Schools, Technical Institutes, Various Agencies and Organizations. 30 cents.

Bulletin, 1914, No. 38. Education for the Home, Part III, Colleges and Universities. 25 cents.

Bulletin, 1914, No. 39. Education for the Home, Part IV, List of References on Education for the Home; Cities and Towns Teaching Household Arts. 10 cents.

Bulletin, 1917, No. 23. Three Short Courses in Home Making—Care of the Home, Cooking, Sewing. 15 cents.

(The above mentioned bulletins may be secured from the Superintendent of Documents, Government Printing Office, Washington, D. C., at the prices listed.)

In addition to these bulletins, other material that may be of help to the home economics teacher can be secured upon direct application to the Bureau of Education, as follows:

Reprint of Chapter XVI, Home Economics (from the report of the Commissioner of Education, 1916).

Brief (one-term) Courses for Normal Schools (printed circular)—Cookery, Sewing, and Care of the Home.

List of normal schools in which home economics is taught.

List of colleges and universities in which home economics is taught.

Bigliographies.—Suggestive lists of text-books to be brought up to date from time to time: Foods and cookery; text-books for use in elementary schools; sewing and textiles; household administration; household and food chemistry; care and sanitation of the house.

HOME ECONOMICS LETTERS

1. Home Economics in the Rural Schools.

2. Government publications that are of interest and help to the home economics teacher and student.

3. Text-books and other publications of help to the home economics teacher and student.

Series relating to home economics in city schools:

4. Opinions on Supervision of Home Economics.

5. Duties and Qualifications of a Supervisor of Home Economics.

6. What Should an Eighth-Grade Girl Know?

7. Conditions Governing the Introduction of Home Economics.

8. Value of Practice Houses.

9. The Sewing Machine and the Commercial Pattern.

10. Amount of School Time Needed for Home Economics Instruction.

11. Home Economics Problems in the Hawaiian Islands.

12. Courses in Clothing.

13. Increase in Amount of Home Economics Teaching.

Series relating to home economics in smaller high schools:

14. (*a*) Ideals of Home Economics Teaching in Smaller High Schools.

15. (*b*) Courses in Home Economics in Smaller High Schools.

16. (*c*) Special Features in Home Economics Teaching in Smaller High Schools.

17. (*d*) Meeting the Needs of the Community Through Home Economics Teaching in Smaller High Schools.

18. (*e*) The Preparation of the School Lunch in Smaller High Schools.

Series relating to war service:

19. What the Home Economics Teacher Can Do.

20. Economy in Food Courses.

21. High School Food Economies in Practice.

22. A Brief Course in Food Economy for Colleges and Normal Schools.

23. Red Cross Work for the Household Arts Teacher.

24. A Course in Food Economies for the Housekeeper. (Revised July 20, 1917.)

25. Service to Be Rendered by College and University Home Economics Departments.

Food. Life Extension Institute, 25 West Forty-fifth Street, New York City. Price, 10 cents.

Food Charts, Showing the Comparative Fuel Value of Common Foods in Relation to Their Cost. Simmons College, Boston, Mass. Set of six wall charts, $1.50; housekeeper's set, 8½ x 23, 8 cents apiece in quantities of 100, 10 cents apiece single.

Food Economics Bulletins, I–IV. Leaflets. Garland School of Homemaking, Boston, Mass.

Food for the Family. New York Association for Improving the Condition of the Poor, 105 East Twenty-second Street, New York City. Price, 5 cents.

Food Preparedness. The University of Buffalo. Bulletin. Secretary of the Faculty of Arts and Sciences, Townsend Hall, University of Buffalo, Buffalo, N. Y.

Suggestion for Menu Planning to Help the Housewife Meet the Present Emergency. Milwaukee-Downer College, Milwaukee, Wis. Price, 15 cents.

Forty Ways of Reducing Food Bills. Winifred Stuart Gibbs. Extension Department, Mechanics' Institute, Rochester, N. Y. Price, 10 cents.

Food Economy for the Housewife (Bibliography). Library Bulletin. State College of Washington, Pullman, Wash. Price, 25 cents.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The academic year of 1917-18 was formally opened on Sunday, September 30, with Solemn High Mass, celebrated by the Very Reverend George A. Dougherty, D.D., Vice-Rector. The exercises took place in the Chapel of Gibbons Hall, and were attended by the entire faculty and student body of the University. The Right Rev. Rector, Bishop Shahan, delivered the sermon.

Registration of students promises to exceed all expectations for the freshman class. Already 100 new students have been entered upon the rolls. The largest decrease in students is noticeable in the senior year.

On Friday, September 29, the graduation exercises of the naval students who have been accommodated at the University took place in Gibbons Hall. Rear Admiral McGowan, Paymaster General of the Navy, made the address to the graduates. The class, which numbered 117, is the largest in the history of the Pay Corps of the Navy. The graduates received the rank of ensign, with the title of assistant paymaster in the Navy.

Instruction for a second class is to begin early in October.

RESULTS OF THE KNIGHTS OF COLUMBUS SCHOLARSHIPS EXAMINATION HELD AT THE CATHOLIC UNIVERSITY OF AMERICA

The following candidates were successful in the examination held April 14, 1917, for the vacancies in the Knights of Columbus Scholarships at the Catholic University of America:

Paul Hanly Furfey, Patrick Wilfrid Thibeau, Othmar Solnitsky, James Joseph Gallagher, John Prosper Eckert, Edward Rayson Roche, Raymond E. Rielag, Gerald James Murphy, John Flavin Cox, Charles A. Hart, James Vincent Walsh, James Ambrose Losty, Peter H. Ruvolo, Fulton J. Sheen, Daniel Charles Regan, Robert F. Milde, Jr., Leo Vincent Jacks, John Richard Dolan, George William Schmucker, John Syl-

vester Harrington, Fred Goebel Rabold, Robert Hugh Mahoney.

According to States the candidates are divided as follows: Connecticut, 4; District of Columbia, 1; Iowa, 1; Indiana, 1; Illinois, 3; Kentucky, 1; Massachusetts, 1; Nebraska, 1; Ohio, 1; New York, 3; Pennsylvania, 1; Texas, 1; Vermont, 1; Canada, 1; Nova Scotia, 1.

TRINITY COLLEGE NOTES

Trinity College again counts its largest enrollment. There are 278 students in the four classes, of whom 52 are candidates for degrees in June. September 30 was Cap-and-Gown Sunday, when the seniors donned the academic costume, wearing it for the first time to the Mass of the day, which was celebrated by the Rev. W. J. Kerby. According to custom, Dr. Kerby preached an appropriate sermon, taking for his subject "Standards," and developing his theme in an original and convincing manner.

There are no changes in the college faculty this year.

The first student from the Philippines has been received—a bright girl from Manila, who speaks English, Spanish and French.

Mrs. O'Connor, of San Jose, Cal., has greatly enriched the college library by a hundred volumes in de-luxe editions, including "Women in All Ages and All Nations," "Literatures of the East," "Memorial Edition of the Complete Works of James Whitcomb Riley," "Complete Works of Abraham Lincoln," "Drama and Opera: Their History, Literature and Influence on Civilization," "Cary's Translation of Dante's Divina Commedia, with Illustrations by Doré," and a portfolio of engravings to accompany "Drama and Opera." To these should be added a Grolier Press edition of Shakespeare, in twenty octavo volumes, sent some time ago.

A happy event at Trinity just before the reopening of classes was the celebration of the golden jubilee of religious profession of Sister Madeleine, the head of the Department of French Language and Literature. On September 9 and 10 three Masses were said each morning for the jubilarian, one being a Solemn High Mass, celebrated by four members of the Paulist Community, with a sermon by Rev. Francis L. Lyons, C.S.P.,

and another a Mass celebrated by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University. On both days and at the two Solemn Benedictions excellent musical programs were rendered. Sister Madeleine was the recipient of congratulations and gifts from friends and former pupils in all parts of the country and in Europe. Our Holy Father the Pope cabled his blessing.

Sister Madeleine was born in Paris, France, and there, in an atmosphere of piety and culture, she received her early education. From France she went to Belgium and entered the mother house of the Sisters of Notre Dame, at Namur, and on September 10, 1867, she pronounced her vows and became a member of one of the great teaching orders in the Church. Since that time fifty years have passed, in which Sister Madeleine has been constantly employed in teaching in the various schools of the order. Her first assignment was at the Convent of Clapham, a suburb of London, where she labored several years, numbering among her pupils many of the daughters of the nobility of Europe. Later she came to America, and was in charge of the French department at the Convent of Notre Dame, West Rittenhouse Square, Philadelphia, where she remained until the founding of Trinity College, in 1900, when she came to Washington as a member of the first band to open the institution and head the department in French. An unusually gifted and brilliant scholar, in the deep, sure, thorough sense of the old school, she has in these many years that have passed helped to mould the minds and morals of many prominent women in this country and abroad. The years have but touched her gently, and she is still full of enthusiasm and vigor, the two characteristics that have marked her work and revealed that great force of her uplifting influence. Only two members of her band are still living; one is stationed in Cincinnati, and the other is at the mother house in Belgium.

MARYKNOLL IN SAN FRANCISCO

The American Catholic Foreign Mission Society established its third center of activities, in San Francisco, September 13, on the eve of its superior's departure for the Far East.

On Van Ness Avenue, overlooking the Pacific Ocean, which

will bear its future missioners to their field of labor, this young organization, only six years old, yet already vigorous, has opened a procure where one of its priests will reside to further the interests of the Society and to harbor missioners on their passage to and from the Orient.

The moving spirit in this latest development of the Maryknoll Society is the Rev. Joseph P. McQuaide, pastor of the Sacred Heart Church, and one of the best known priests on the Pacific slope.

Father McQuaide has been strongly encouraged in this effort by Archbishop Hanna, who welcomed Father Walsh on his passage to the Orient and personally attended the opening of the new house.

The headquarters of the Society are at Maryknoll, Ossining, N. Y.; and at Clark's Green, near Scranton, Pa., is located the Vénard Apostolic School, a feeder for the Seminary at Maryknoll.

COLLEGES AND UNIVERSITIES FOR NEGROES

Adequate college and university education for colored people is urged by Dr. Thomas Jesse Jones of the United States Bureau of Education, Department of the Interior, in the two-volume report on Negro Education just issued by the Department.

"If college education is of value to any group, surely it is to those who are to be the leaders of the colored people. Only a broad-minded leadership with a thorough grasp of human development can understand the peculiar difficulties resulting from the close proximity of such widely varying races as the black and the white people of the Southern States.

"The race must have physicians of real skill and the spirit of service to lead against the insanitary conditions that are not only threatening the group itself but also its white neighbors. It must have religious teachers who can relate religion to the morals of the individual and to the common activities of the community. It must have teachers of secondary schools who have had a college education in the great modern sciences and in the historical development of civilization."

Dr. Jones points out that despite high ideals and notable

enthusiasm on the part of the race and its benefactors, most of the colored institutions calling themselves colleges are poorly equipped and ineffectively organized and administered. Only a few institutions at present have the student body, equipment, and teaching force of a genuine college, but a number of institutions do some work of college grade. The location of two or more colleges for Negroes in Selma, Ala.; Little Rock, Ark.; Atlanta, Ga.; New Orleans, La.; Holly Springs and Jackson, Miss.; Greensboro, N. C.; Columbia and Orangeburg, S. C.; Nashville, Tenn.; Austin, Marshall, and Waco, Tex., indicates a wasteful duplication of collegiate effort.

Any plan for further development of college and university education for negroes should, according to Dr. Jones, take into consideration income, plant, teaching force, and present location of schools offering more or less college work. "Every institution should realize that success and honor and human service are not necessarily attained through a college department or even through an industrial or agricultural plant." The Bureau's report suggests that all agencies interested in negro education cooperate in the development of a few institutions of university and college grade. There seems to be general agreement that Howard University at Washington, and Fisk University at Nashville, Tenn., are the most promising institutions for development as universities. It is suggested that first-class colleges be located at Richmond, Va., Atlanta, Ga., and Marshall, Tex. Still another group of institutions should be developed into junior colleges or institutions doing two years of college work. A number of institutions are already offering courses of this grade but they are all in need of more equipment and larger income. These institutions, Dr. Jones points out, should make generous provision for teacher-training courses, both in their secondary and college classes.

"The education of negroes in America undoubtedly requires institutions that are genuinely of college grade," says Dr. Jones. "The first step in the realization of this need is the agreement that all shall combine in an effort to develop a few well-selected institutions. The second requirement is the

determination on the part of the institutions that every college activity shall be adapted to the demands of modern society."

DECLARATION OF PRINCIPLES OF NATIONAL EDUCATION ASSOCIATION

The National Education Association, assembled in annual convention in the city of Portland under unprecedented conditions of world war, recognizes that the first duty of the hour is whole-hearted national loyalty. Our supreme wish is to give the fullest measure of service for the sacred cause of our country and our allies in defense of democracy and righteousness.

We pledge to President Wilson and the national administration, and to governors and other authorities of our respective States, that we will conduct all educational affairs committed to our care in this spirit, putting aside for the present the consideration of all other questions, however important.

We rejoice that the young men and young women of our country have manifested such a splendid spirit of patriotic devotion to the national cause. The records of our secondary schools, colleges and universities give proof that the American educational system has not failed to inculcate the spirit of patriotism. We are proud of the work that our young people are doing in Army, Navy, training camps, hospitals and Red Cross service.

Realizing that this is not to be war of a few months, that victory is to be won not so much by individual valor as by organization and full use of the resources of the nation, we are convinced that the educational system must be maintained in the highest possible state of efficiency.

All are agreed the standards in the elementary, intermediate, secondary and industrial schools must not be allowed to deteriorate during this crisis, but, if possible, must be improved. Likewise, collegiate and professional education must be encouraged and further developed, because one of the greatest needs of the country, both in war and in periods of national reconstruction, is trained leadership.

In this spirit we recommend to all who are responsible for educational organization and administration that they survey

present conditions and evaluate the work being done, in order that the greatest possible efficiency may be immediately secured.

Revision of courses of study, improvement of methods of instruction, alterations in the lengths and dates of school terms, shortening of vacations and holidays, adaptations of school days with provision for part time work, the maintenance of continuation schools, the wider use of school plants, prompt organization and further development of industrial and other forms of vocational work, all these matters should receive immediate attention and prompt action.

Physical education, including medical inspection for all children in all schools, should be worked out wisely and emphasized as never before.

In technical institutions, colleges, and universities, where the young men are of suitable age, we recommend that the government give every encouragement to genuine military training, ample in scope and practical in nature.

The nation needs the benefits of genuine thrift and conservation of all resources. To this end we recommend that all schools and institutions make definite provision for the teaching of these practical virtues. We recommend that the existing extension departments of our land-grant colleges and other institutions be strengthened in order that their advantages may be brought to all the people.

We reaffirm the previous recommendations of this association on the justice and educational value of manhood and womanhood suffrage; the establishment of a national university; the protection of teachers and institutions from designing partisanship; the creation of a federal department of education in charge of a secretary of education, and the maintenance of improved standards of salaries commensurate with conditions of living.

We urge that patriotism be taught by every teacher of whatever grade, by methods adapted to the mental and spiritual life of pupils, whether this be by heroic story, by song, by biography and history, by social ethics, or by a revised and vitalized civics.

We ask the cooperation of the National Council of Defense, State councils of defense, governors, superintendents, and all school officers, in order that these recommendations may be put

into practice in the shortest possible time and in the wisest possible way.

Finally, as President Wilson has given us the vision, we ask the blessing of God upon the cause of the nations in alliance to save the world from militarism and autocracy, and we pledge again that we will work with entire devotion for the establishment of a triumphant peace after victory, a peace to be administered by a "Veritable League of Honor," an inclusive league of nations founded upon the principle of national loyalty extended into world citizenship.

Resolved, That President R. J. Aley is hereby authorized to appoint such committees as he considers necessary to promote and to make effective the suggestions and recommendations embodied in these resolutions.

TO TEST CHILD LABOR LAW

According to press despatches, Judge James E. Boyd, of the Federal Court in North Carolina, on August 31, declared the Keating-Owen Child Labor Law unconstitutional. The ruling came as the result of injunction proceedings instituted by Robert H. Dagenhart and his two sons against a cotton manufacturing company to prevent the company from dismissing the boys, both of whom are minors, from the company's mill at Charlotte. The Federal District Attorney was made a defendant.

The new federal law which went into effect on September 1, prohibits the employment of any child under fourteen years of age in any factory, mill, workshop or cannery, whose products are to be shipped in interstate commerce, and requires that the working day of children 14 to 15 years old shall not be longer than eight hours. The older Dagenhart boy is under 16 and the younger under 14 years of age. Since the North Carolina Law allows eleven work hours a day, the father contended that the older son has a right to work in the mill, and since it also permits boys under fourteen to work, he maintained the rights of the younger son to employment. It is expected that the Government will appeal the case and soon have it brought to the Supreme Court for decision.

TEACHERS' INSTITUTE

The Annual Teachers' Institute of the Archdiocese of San Francisco was held during the week of July 23. The exercises opened with Solemn Mass in the cathedral, celebrated by Rev. Ralph Hunt, S.T.L., superintendent of schools. An inspiring sermon was delivered by Most Rev. Archbishop Hanna.

The lectures were held in the Young Men's Institute Building and were largely attended by the brothers and sisters of the Archdiocese. A varied program was presented by Very Rev. Edward A. Pace, S.T.D., and Rev. Peter Guilday, Ph.D., of the Catholic University of America, and Brother Leo, F.S.C., L.H.D., of San Francisco. The program in full follows:

July 23

11 a. m.—Introductory Address—Rev. Ralph Hunt, S.T.L.

11.30 a. m.—The Correlation of Studies—Very Rev. Edward A. Pace, S.T.D.

2 p. m.—Religion and the Study of Literature—Brother Leo, F.S.C., L.H.D.

3 p. m.—The Spiritual Interpretation of History—Rev. Peter Guilday, Ph.D.

July 24

9.30 a. m.—The Educational Value of History—Rev. Peter Guilday, Ph.D.

11 a. m.—The Ends of Instruction in English—Brother Leo, F.S.C., L.H.D.

3 p. m.—From Nature to God—Very Rev. Edward A. Pace, S. T. D.

July 25

9.30 a. m.—The Organization of Catholic Society in Europe (476-1073)—Rev. Peter Guilday, Ph.D.

11 a. m.—The Teaching of Poetry—Brother Leo, F.S.C., L.H.D.

3 p. m.—The Church and Science—Very Rev. Edward A. Pace, S.T.D.

July 26

9.30 a. m.—The Rise of the Temporal Power of the Papacy—Rev. Peter Guilday, Ph.D.

11 a. m.—The Drama—Brother Leo, F.S.C., L.H.D.

3 p. m.—Catholic Pioneers of Scientific Progress—Very Rev. Edward A. Pace, S.T.D.

July 27

9.30 a. m.—Pre-Reformation Crises in the Church—Rev. Peter Guilday, Ph.D.

11 a. m.—Oral and Written Expression—Brother Leo, F.S.C., L.H.D.

3 p. m.—Lessons from the Ritual—Very Rev. Edward A. Pace, S.T.D.

July 28

9.30 a. m.—Methods of Historical Study—Rev. Peter Guilday, Ph.D.

11 a. m.—Great Catholic Writers—Brother Leo, F.S.C., L.H.D.

3 p. m.—Suggestions of Method—Very Rev. Edward A. Pace, S.T.D.

WINNERS IN ESSAY CONTEST

The American School Peace League announces the following list of successful contestants in the Seabury Prize Essay Contest for 1917. This contest is conducted annually by the League, and there are two sets of prizes,—one for the three best essays written by normal school seniors of the United States and one for the three best essays written by secondary school seniors of the United States, first prize, $75; second prize, $50; third prize, $25. The subject of the normal school essays was, "What Education Can Do Toward the Maintenance of Permanent Peace," and the subject of the secondary school essays was, "The Influence of the United States in the Adoption of a Plan for Permanent Peace."

Normal School Set

First prize—Miss Icie F. Johnson, State Normal School, Warrensburg, Mo.

Second prize—Hermas Jesse Rogers, State Normal School, Cape Girardeau, Mo.

Third prize—Mrs. Mary M. Barclay, State Normal School, Los Angeles, Cal.

First honorable mention—Miss Dorothy I. Pendleton, State Normal School, Salem, Mass.

Second honorable mention—Carolus J. Mackey, State Normal School, Brockport, N. Y.

Third honorable mention—Miss Mary Belle Alexander, Sam Houston Normal Institute, Huntsville, Tex.

Fourth honorable mention—Miss Mary Rathbun, State Normal School, San Jose, Cal.

Secondary School Set

First prize—Carroll M. Hollister, High School, Norwalk, Conn.

Second prize—Miss Zora Guenard, High School, Superior, Wis.

Third prize—Miss Edna A. Hull, Polytechnic High School, Los Angeles, Cal.

First honorable mention—Miss Kathleen E. Hartwell, Girls' Latin School, Boston, Mass.

Second honorable mention—Howard P. Jones, Riverside High School, Milwaukee, Wis.

Third honorable mention—Miss Dreda Reynolds, Notre Dame of Maryland, Baltimore, Md.

Fourth honorable mention—William Worth Hall, Classical High School, Providence, R. I.

PATRICK J. MCCORMICK.

The Mexican Problem, by Clarence W. Barron, Boston: Houghton Mifflin Co., 1917. Pp. xv+136, 8vo cloth.

The Mexican problem has suffered an eclipse at present, owing to the deep interest which has laid hold of the country in the European war, but the Mexican problem is not settled, and will not be settled for some time to come. Moreover, it is a problem at our own doors which will demand with increasing urgency that we take our proper part in solving. The author of the present work has a close and intimate acquaintance with the Mexican situation, stimulated evidently by financial interests as well as by humanitarian interests. What he has to say on the subject is worth reading, whether the reader agrees with him or not.

In his foreword, dated July 4, 1917, Mr. Barron helps the reader to an understanding of the point of view from which he approaches the problem: "This old globe is now belted with battle, in the greatest war that ever was or ever can be, to settle the problem of the brotherhood of man and of nations. When the smoke shall have cleared away there will be a new day for the world and a new meaning to Christian brotherhood, as there will be a brotherhood of nations for the first time in human history. In the future national disorder must not be allowed anywhere in the world, for it leads to international disorder.

"The idea that Mexico is a land to be exploited by foreign princes passed away with Maximilian. The idea that it is to be exploited for the benefit of the United States must soon go by the board, if it has not already gone. What is wanted is a clear path to extend help to Mexico—Mexico in its normal disorder, moral, social, financial and political.

"As a student of the war and human progress, I went to Mexico to study the oil situation. I came back with something more important—'the Mexican problem.' Seeking its solution where I had failed to find it in railroad, agricultural or mining development, I found it in oil, because oil at the seacoast could give development from high wages without making sudden upset of the economic structure of the country."

The author proceeds to point out that the only hope of Mexico, as of any other country, lies in engaging its population in earnest and continued work. "Man must work. God works; angels work; devils work. There is no redemption for man, there is no progress for man or woman except by labor."

After pointing out the rôle that America has played in the development of freedom of men and of nations, he continues: "From freedom of hand and mind America must go forward, is going forward, in freedom, with heart pulsating for universal political freedom. Human liberty can be maintained on this planet only by coordination of hand, of mind, of heart. The heart of America is now expanding east, west, and north; Japan and Australia, west; Canada and the British Isles, to the north; France, Italy, Russia, our allies, east. Can we forget Mexico, our nearest brother south? And she has so much to give us—fruit of the tropics, mineral oil, wealth of a continent compressed into an isthmus, capacity for the happy, healthful, helpful labor of, not 15,000,000, but 50,000,000 people. And we so much to give her—the fruit of our political, social, mental, and machinery progress; our arts, chemistry, and financial and commercial systems. Of natural wealth she has an abundance. Of helping hands, kindly direction, and organization she has woeful need. And who is neighbor to him that hath need?"

It has been assumed by many that while economic development and its growing pains supplied the cause of the European war, in Mexico the trouble is essentially racial and religious. That this is an erroneous concept is a conviction gained by Mr. Barron through Dr. Williams, professor of financial journalism in Columbia University. He points out that peace reigned in the Balkans, in Turkey, and in the Far East more than a thousand years until it was disrupted by the economic struggle of the western world.

Prof. Talcott Williams, who has given a lifetime of study to the political and economic situation in Europe and the East and who has had fifty years of first-hand knowledge of the prevailing conditions and reflection thereon, writes the preface for the book. He has this to say of Barron's treatment of the Mexican problem:

"These articles on the 'Mexican problem' by Mr. C. W.

Barron are, to my mind, a clear and wise economic picture of Mexico beyond any others that I have read—and there is very little of the recent literature of Mexico which I have not read or examined. Not one so grasped the clear, strong facts that Mexico is a hell on earth, because Mexico has no law, save here and there for the brief season that some man keeps law and order to feed his own ambition to be an irresponsible ruler and possess present power and the possibility of future wealth."

And whatever economic development may do for a country must be done under established government and the reign of law. "If there are no courts that men can trust, there can be no credits or contracts. If these are not, neither capital nor wages come." Mexico has wonderful resources, and happiness and prosperity will come to the people when a stable and just government is established. The answer to this problem Prof. Talcott Williams gives in the closing paragraphs of his preface:

"How can the necessary order, effective courts, and national sanitation be provided for such great ends of justice?

"The United States brought these things to Cuba, and see the result—peace and prosperity without annexation and with complete autonomous independence for the Cuban people. Give the Mexican people the same chance, the same opportunity, a like period in which new institutions, new courts, new security, new sanitation come into being, and Mexico will show the same marvel of abounding progress. The United States just half a century ago saved Mexico from the foreign invaders. Today Mexico must be saved from the internal destroyer. One task was accomplished without an invasion; the other may be. Accomplished it must be. Moral responsibilities know no boundary line."

It is difficult to select from this work isolated passages which give an adequate concept of the able marshaling of facts and the cogent reasoning through which the author reaches his conclusions. The folly of the Mexican policy pursued by the United States in recent years is pictured graphically and contrasted with the policy pursued by England and Germany, to our great disadvantage. The present policy of the United States is also contrasted with the stand taken by Evarts in a letter written to Minister Foster in Mexico in August, 1878: "The first duty of a government is to protect

life and property. This is a paramount obligation. For this governments are instituted, and governments neglecting or failing to perform it become worse than useless. This duty the Government of the United States has determined to perform to the extent of its powers towards its citizens on the border. It is not solicitous—it never has been—about the methods or ways in which that protection shall be accomplished, whether by formal treaty stipulation or by informal convention; whether by action of judicial tribunals or that of military forces. Protection, in fact, to American lives and property is the sole point upon which the United States are tenacious.

"This practical order from the United States enabled Diaz to keep the peace in Mexico for thirty years. He was able to tell his generals, 'You will maintain order and protect life and property, or someone else will.'

"Then both Taft and Wilson, by words and acts, reversed the Evarts policy. 'As long as I am President, nobody shall interfere with them,' said Wilson at Indianapolis. The national government in Mexico became powerless. Wilson's words were posted over Mexico. It was 'open season' for all who could get the guns. Mr. Wilson announced that it would take more than 400,000 men from outside to restore order. I have reason to believe that the military report to Mr. Wilson was: 'Four hundred thousand men cannot do it if directed from Washington, but forty thousand men would be too many if directed by army officers alone.'

"Having blundered in and out of Mexico, it is now clearly the duty of the United States to reflect upon the situation and determine upon what basis it can extend a cooperative and effective helping hand to that unhappy country. If we do not do it somebody else will."

The writer presents in a series of vivid pictures the present conditions in Mexico, which he attempts to show are in large measure due to our policy. Under the caption of "Crime Against Mexico," he says: "Carranza is in a difficult situation. We of the United States have struck down all credit for Mexico. Had we deliberately gone about a diabolical scheme to wreck a billion of foreign capital in Mexico, to give 40,000 foreigners over to plunder, and to decree misery, poverty, and

sorrow for more than 15,000,000 Mexicans, we could have conceived of no more effective plan than that which we have executed towards her, without ever having planned anything against her.

"Because the Guggenheim smelting interests could make some millions of dollars more a year with peace in Mexico, nobody must speak a word for peace in Mexico, for the Guggenheims represent capital and the securities of their company are in Wall Street. Because the Standard Oil people, with peace in Mexico, might build pipe lines therein and buy Mexican oil and make money refining it, it is better to have anarchy in Mexico than that the Standard Oil Company should have any more capital, wealth, or earnings. Therefore, Mexico must be cut asunder; Carranza must rule or tumble down in Mexico City; Villa may overrun Chihuahua and even raid into the United States; Pelaez may govern in the oil fields; Felix Diaz may operate from Vera Cruz; Zapata may rule to the south of Mexico City, and Cantu may run Lower California. If we had meditated a diabolical plan to ruin Mexico and all friends of Mexico, how successful would have been the most wicked machination if it could have accomplished the present disunited and hopeless situation! If Mexico had been permitted to be truly free by an assistant hand from the United States, what a power today would be her food and mineral resources in health and help for the whole world! We have declared ourselves brother-keeper of Mexico and have imprisoned her; and as she tears herself within her own prison walls we stuff cotton in our ears and give her over to the I. W. W. and the crazy, illogical brains of such as Lincoln Steffens."

This picture is heightened in the following page, under the caption, "The Compensation of Loot:" "When Carranza has troops and money, Villa takes to the hills, but when the money is gone and his soldiers clamor for pay Villa appears on the scene and promises the compensation of loot, and our Mr. Wilson says that these good patriots, both of whom have been his allies, must fight it out as did our forefathers. I wonder if Mr. Wilson's forefathers would really have sat up on the top rail of a fence and cheered on the Indian tribes against the American pioneers bringing the white man's civilization into the jungle? Would they have called out 'Bully for you, old

Puritan; over goes your meeting house and some children in the flames! Buck up, there, old Sioux; there are more scalps for you! More women to torture; More fields to burn! More plunder ahead! Fight it out!' Now, individual reader, please don't blame Mr. Wilson. He represents you, calloused and hard to the sufferings of your neighbor, rejoicing in the sacrifice of your fathers and the prosperity of your present position. You have not and you do not take any more interest in Mexico than you do in a famine in India."

A clear understanding of the Mexican situation is evidently the first step toward securing the proper attitude in the United States toward Mexico. Nothing will be accomplished by sitting back and throwing stones at the Government or its policy. The Government of the United States is supposed to be of the people, for the people, and by the people. It is the people, therefore, in the last analysis, rather than their servants in public office, who must bear the burden of the shame that has been brought upon the country through a reign of passion and prejudice. At the present time it is exceedingly difficult for the Mexicans to learn the truth about the United States, and it is no less difficult for the free people of the United States to learn the truths about their fellow-citizens in Mexico or about the situation which holds them in its grip and robs them. These passions and prejudices arise from several well-known sources—first, from the hue and cry against big business and capital; secondly, from the intense rivalries of commercial interests, which are often unscrupulous in their methods of warfare; thirdly, deep-seated religious prejudices have been fanned into flame in this country and in Mexico by unscrupulous and designing agencies who seek to forward their own interests by such disreputable means. Little headway can be made towards remedying the situation until the atmosphere is cleared of the smoke and fog and the light of truth is allowed to illumine facts and conditions and make them clear to all. Dr. Barron's book should have a wide circulation. It cannot fail to arouse interest and to stimulate wholesome thinking, even where it may fail to bring conviction to men who are not in sympathy with the things for which Mr. Barron stands.

THOMAS EDWARD SHIELDS.

Ireland's Literary Renaissance, by Ernest A. Boyd. New York: John Lane Co., 1916. Pp. 415. Cloth, $2.50 net.

As four of the most important pieces of literary criticism of the season of 1916-17 these books are grouped together for review. It is unusual, in one season, to have four exceptionally good studies published in the same field, the field of comparatively recent literature. The publishers are to be congratulated almost as much as the authors. The English novel, the French romance, the American short story, and Irish poetry, fiction and drama, are all matters of such immediate interest, and authoritative criticism of them is so meagre and rare, that the four present volumes are doubly welcome.

"The Advance of the English Novel" sketches the development of English prose fiction during the last two centuries, with the chief stress laid on the more recent and contemporary writers. If many novelists are omitted whom one would like to see discussed even briefly, Professor Phelps' explanation is that "the book is a record of personal impressions and opinions." Both the opinions and impressions are always interesting, and, because you will disagree with some of them, always stimulating. The opening chapter on "The Present State of the Novel" is keen in its observations, particularly its solemn admonition at the close: "Everything works together for evil against art. The only possible salvation is sincerity." The chapters on Defoe and Richardson, on Fielding, Smollett and Sterne, and on Eighteenth Century Romances, are full of unexpected things. You realize very soon that to Professor Phelps the present is not the only golden time of fiction, but that there are some "rattling good stories" to be found previous to the days of the Mid-Victorians. The greatest decade in English fiction is perhaps the period of 1850–1860 inclusive, in Mr. Phelps' opinion, and the chapter on Mid-Victorians contains much treasure-trove. Mr. Phelps does not pause overly long on these ten years, however, for he is anxious to get to the Romantic Rivival of 1894–1904, and thence to Meredith and Hardy, Conrad, Galsworthy and the others of the contemporary group, and thence finally to the Twentieth Century British and American novelists in general. It is to be expected that Henry James would occupy the final chapter of the book, since his was the latest great star to set. At every point of "The Advance" you come upon unusual and provocative criticisms, and the book is valuable accordingly.

The key to all the unique work of O. Henry, in the field of fiction, will be found in the exceptionally well-done biography by Professor Smith, formerly of the University of Virginia but now of the Naval Academy at Annapolis. It is a frank and straightforward piece of narrative, and gives in full the story of Sidney Porter's unjust imprisonment for a crime which he never committed. It is a sympathetic and complete account, and that, perhaps, is the highest possible praise. You understand for the first time the extent of O. Henry's achievement when you read these pages. They make plain how he came by his intimate knowledge of people who seem commonplace enough on the pavement, yet have endless possibilities within, for real romance. You can understand the reasonableness of the sudden, unexpected endings of his stories; for thus the sudden and unexpected things of actual life were revealed to him, as he came to know the great "4,000,000" better and better. You appreciate more fully just how great was his achievement in enlarging the area of the American short story. You understand, above all, the man himself, and, understanding him, you cannot help a warm-hearted approval of all that he did and warm-hearted praise of the things which to him were art. They are art, also, to a constantly widening circle of readers. England has at last discovered him, and approved America's judgment. It is to be hoped most earnestly that at last his reputation is secure.

The voyage from the shore of American fiction and English fiction to French romances is made easy and pleasant by the introductory chapter of M. Guérard's book "Five Masters of French Romance." The chapter catches the note of war times, and parades itself as "First Aid to the Anglo-Saxon Reader of French Novels." The title is well given, indeed, for it discusses the very important topics of French technique, artistic temperament, ideals, and political and social background. It also explains why Anatole France, Pierre Loti, Paul Bourget, Maurice Barrès, and Romain Rolland were selected as the five masters of French fiction. Such an explanation was entirely in order, for the omission of René Bazin and Henri Bordeaux from the list was rather startling, especially the omission of Bazin. To one Anglo-Saxon who has a fairly catholic French acquaintanceship, it was rather puzzling to be told that "Bazin and Bordeaux, although distinguished and infinitely respectable, do not represent anything very definite in modern French literature." Even an

empirical selection scarcely justifies the omission of a name such as that of Bazin. The body of the book takes up the five chosen masters in chronological order, Anatole France receiving the most extended consideration of all. His evolution is traced through the four periods from his first gentle irony, then his more mature Voltairian irony, and next the crisis occasioned by the Dreyfus case, to the final complete conversion to Socialism. The treatment is frank to a degree, yet everywhere appreciative and comprehending. In the same spirit is the discussion of the works of Pierre Loti—" a mystic without a faith, who can but dream, yearn, and despair." A shade less appreciative, perhaps, but no less interesting, are the studies of Paul Bourget and Maurice Barrès, two figures who stand to one another in the relation of a brilliant paradox. Bourget is accredited by M. Guérard as the most skillful technician of all the living French writers of fiction. Barrès he considers the foremost champion of French "Nationalism," and the exposition of this idea leads M. Guérard inevitably to a commentary on the development of "Traditionalism" and "Nationalism" in France. Not one of the least important of the facts disclosed during the commentary is that M. Guérard is an American citizen and dwells in Texas. Nevertheless he has a very real understanding of all things French. Witness the concluding critical chapter of his book (the actual concluding chapter is really an epilogue on France and French genius after the Great War), a chapter which devotes many pages to a novelist whom only a critic with French temperament could comprehend adequately—Romain Rolland. To an Anglo-Saxon there remains an underlying sense of disappointment, at the end of even Rolland's greatest work, *Jean Christophe*, a disappointment less hardly felt in Rolland's Russian analogue, Tolstoy. Perhaps, however, one Anglo-Saxon in particular would have profited by requisitioning again the first aid so generously offered in M. Guérard's opening chapter.

Equally interesting with the remarkable progress of fiction in France is the renaissance of literature across the channel in Ireland. Mr. Boyd's study of this renaissance is the first reasonably complete and comprehensive account we have seen of that expression of *nationality* in Irish literature which replaced, in the Eighties, the nationalism of the earlier part of the Nineteenth Century. In reality it is only in the last thirty years that a genuinely *national* English literature has been produced in Ireland; for Goldsmith, Sheridan and Swift are as certainly a part of the his-

tory of *English* literature as are Bernard Shaw and Oscar Wilde. Such compelling personalities as William Carleton and Thomas Davis are unhappily offset by what Mr. Boyd characterizes as the "stage Irishism" of Charles Lever, even were there not the political nationalism of the poet-patriots of "The Nation" to tinge the whole first half of the Nineteenth Century and its literature with nationalism's spirit. It is in the Eighties that *nationality* first appears in Irish literature, and consequently it is then that the Celtic Renaissance begins. It is this last period which Mr. Boyd would discuss, and he discusses it with tact and judgment. All the historical and biographical data have been obtained at first hand, and much of the criticism is fresh and new. From the precursors of the renaissance, Mangan and Ferguson, through its sources, Standish James O'Grady, George Sigerson and Douglas Hyde, and the transition, and the revival, and the poems and ballads of Young Ireland, notably the poetry of John Todhunter and Katherine Tynan, to the poems, plays and prose writings of William Butler Yeats, the renaissance is traced in full detail. The chapters on Yeats are especially good. In succeeding chapters, which deal with the revival of poetry, the Dublin mystics, and the poets of the younger generation, there are many appreciative notices of such outstanding figures as Lionel Johnson, George Russell, Padraic Colum, Thomas Macdonagh and others almost as well known. The explanation of Johnson's conversion to Catholicism is neither comprehending nor sympathetic, but the appreciation of his poetry in part makes up for this fault. Final chapters of the book are devoted almost entirely to the Dramatic movement through its three phases, first of the Irish literary theatre and George Moore, second of the Irish National Theatre and J. M. Synge, and last, of the "Abbey" players and playwrights, together with the people of the Ulster theatre development. Fiction and narrative prose are considered by Mr. Boyd to be the weak point of the revival, and his opinions of George Moore remind one somewhat of Mr. G. K. Chesterton's animadversions on that unhappy novelist. There are timely notices, also, of James Stephens and Lady Gregory. The book as a whole is very much worth while, and doubly valuable because of its excellent bibliography. An index would have been desirable. As a piece of literary criticism "Ireland's Literary Renaissance" is by no means least among the four works which are here considered together. All four are unusual and important books. THOMAS QUINN BEESLEY.

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SWIFT, THE IRISH PATRIOT

Hic depositum est corpus Jonathan Swift, S.T.P., hujus ecclesiae cathedralis decani; ubi saeva indignatio cor ulterius lacerare nequit. Abi, viator, et imitare, si poteris, strenuum pro virili libertatis vindicem.

When Dean Swift, in anticipation of death, wrote for himself the foregoing epitaph, which still remains inscribed on the mural tablet over his grave in St. Patrick's Cathedral, Dublin, it would seem that he desired posterity to think of him not so much as a great churchman, nor even as a consummate literary genius, but principally as the vigorous champion of freedom. The collocation of the words, the omission of all reference to his greater writings, and the emphatic position of the "*libertatis vindicem*" seem to point inevitably to that conclusion.

The Dean's contemporaries were keenly alive to his many claims to distinction, foremost among which they ranked his services in asserting and defending the freedom of his native land. Thus Pope, in dedicating to Swift, in April, 1729, the first complete edition of *The Dunciad*, addresses him thus:

> O Thou! Whatever title please thine ear,
> Dean, Drapier, Bickerstaff, or Gulliver!
> Whether thou choose Cervantes' serious air,
> Or laugh and shake in Rab'lais' easy chair,
> Or praise the Court, or magnify Mankind,
> Or thy griev'd Country's copper chains unbind, etc.

The same writer, in his *Imitation of the First Epistle of the Second Book of Horace*, is even more emphatic in praising Swift's services to Ireland:

> Let Ireland tell, how Wit upheld her cause,
> Her Trade supported, and supplied her Laws;
> And leave on SWIFT this grateful verse engrav'd:
> "The Rights a Court attack'd, a Poet Sav'd."

Unbroken tradition in Ireland has always regarded Swift as a patriot first, and secondly as a fellow-countryman to be proud of because of his eminence in other respects. I myself, when a boy, conversed with several old men, mostly peasants, born within fifty years of Swift's death, some of whom had never heard of *A Tale of a Tub* or *Gulliver's Travels*, but all of whom spoke with enthusiasm of Swift's attacks on English misrule in Ireland. This patriotic side of Swift's character was eloquently brought out by Grattan in the great speech delivered April 16, 1782, when he secured the adoption of the Declaration of Irish Independence in the Irish House of Commons. "Spirit of Molyneux!" said the orator, "Spirit of Swift! your genius has prevailed; Ireland is now a Nation. In that august character I hail her, and I say, 'Esto perpetua!'"

There is no doubt, however, that, among mankind in general, and among the bulk of English-speaking people in particular, it is the literary genius and not the Irish patriot that has attract d most attention. Even the "*saeva indignatio*" of the epitaph has been given a wide and general interpretation, instead of the local and particular one which, on the face of it, its author evidently intended. To this broader view of that matter generation after generation of text-books on literary history, all emphasizing the morbidity of Swift's outlook on life and his hatred of mankind as a race, and all reproducing the same thought with but little variety of phrase, has largely contributed. Thackeray's brilliant, if unsympathetic and in some respects wholly unjust, lecture has also had its share in producing the general effect. In so far as he considers Swift politically, he deals with him almost exclusively as an English politician and from the English point of view. It is safe to say that no Irishman would, even if he could, have penned Thackeray's epigram, so striking in itself and yet so palpably full of the *suggestio falsi:* "To think of him is like thinking of the ruin of a great empire." That, certainly, is not how the Irish people remember the author of the *Drapier Letters* and the *Proposal for the Universal Use of Irish Manufacture.*

Despite this widespread consensus of opinion in the other direction, it may perhaps be worth while to inquire on what grounds the special claims of Swift, the patriot, to the gratitude and admiration of his fellow-countrymen are based.

During the Tory administration under Edward Harley, after-

ward Earl of Oxford, and Henry St. John, afterward Viscount Bolingbroke, Swift had reached in England, where he then continually resided, an almost unprecedented pinnacle of political power. He held no office, it is true; but no man stood higher in the favor and confidence of the Tory leaders, and no decisive step was taken and no important position filled without previous consultation with the nimble-witted and deep-thinking Irish clergyman. He had won this enviable distinction by helping materially to write the party into power by his masterly journalism in *The Examiner*, and by aiding most opportunely to keep it there by his great pamphlets, *The Conduct of the Allies*, *Remarks on the Barrier Treaty*, and the *Letter to the October Club;* by a keen political insight, which steered him clear of mistakes; by a judgment of measures and men, which was in all essentials sound; and by a manner and bearing, which, while affable, were yet always sturdily independent.

When the time came for his reward, however, he found himself blocked by the reputation of some of his earlier writings, notably *A Tale of a Tub*, and by the opposition of personal enemies highly placed on the bishops' bench and at the court and near the person of Queen Anne. Thus he had the mortification of being barred in turn from the bishoprics of Virginia, Waterford, and Hereford, and in the end he had to be content with the deanship of St. Patrick's Cathedral in Dublin. This, in fact, was in itself a splendid appointment, but it fell far below his hopes and his legitimate expectations and anticipations.

When the short-lived ministry of Bolingbroke was brought to an end by the death of Queen Anne, and the Tory party was apparently irretrievably smashed by the accession of the Electoral Prince of Hanover to the English throne, Swift retired in high dudgeon to his deanery in Dublin. His position there was at first extremely uncomfortable. The Whigs, whom he had deserted, and whom by his writings he had humiliated and alienated, were now in office, and it must have been galling for a man of proud spirit like Swift, who had been until recently on terms of intimacy and equal footing with the highest ministers of the crown, to see himself socially ostracised and shut out from all share in the government and without a vestige of political power or prestige. To add to his discomfiture, he was for a while personally unpopular with the masses, and was even, on occasion, pelted with mud and filth through the streets of Dublin, the city of his birth.

During this period of enforced political inactivity, Swift had leisure and opportunity to study the miseries and calamities of his country, then at their height owing to the disgraceful code known by pre-eminence as *the* Penal Laws, to oppressive trade restrictions imposed by England in her own interest, to an iniquitous navigation law, to rapidly recurring famines with their terrible accompaniments of fevers and fluxes, and to the worst system of land tenure ever known in modern times. From this study he gradually acquired that frame of mind which moved him to resent tyranny and to resist constitutional aggressions.

An act, passed by the British parliament in 1719 and usually spoken of for short as "the Sixth of George I," was one calculated to stir indignation in the breast of any Irishman who was even remotely concerned for the liberty of his country. The Sixth of George I took away every shred of independence which the Irish parliament still possessed. It not only confirmed in all essentials Poynings' Act of 1495, by once more depriving the Irish parliament of the right to initiate legislation on its own account and by reaffirming the right of the British parliament to make laws binding on Ireland, but it also denied to the Irish house of lords the privilege, which it had until then exercised, of hearing and deciding appeals from the Irish courts of law.

These high-handed proceedings were naturally viewed with dismay in Ireland. On Swift they made a profound impression and give him his first bent toward becoming an Irish patriot. As, however, it was impossible for him to make a direct issue of the principles involved, he proceeded to show his dissatisfaction by means of a flank attack. In 1720 he published, anonymously as was his wont, *A Proposal for the Universal Use of Irish Manufacture*, in which he advocated the boycotting of English clothes and furniture, and even went to the length of recommending the burning of everything that came from England except its people and its coals. "Let a firm resolution," he says, "be taken by male and female never to appear with one single shred that comes from England; and let all the people say, Amen." This pamphlet was so stimulating in its direct exhortations and so stinging in its ironical insinuations that, the author being unknown, a prosecution was at once instituted against Waters, the printer. The chief justice, Whitshed, was so eager to secure a conviction that he kept the jury eleven hours and sent them back nine times out of court,

and in the end badgered and worried them into bringing in a special verdict leaving the matter to the disposal of the judge. The case was not finally disposed of until the lord lieutenant, the Duke of Grafton, after mature advice and permission from England, ordered a *nolle prosequi* to be entered. All Ireland soon learned that the author of this patriotic piece was Swift, and it was this knowledge that first turned the tide of popularity in his favor.

A greater opportunity soon presented itself. Since 1696 no copper money had been issued, and the result was a great dearth of small change, which pressed heavily on everyone, especially the poorer classes of people and all small dealers, and caused much inconvenience and even distress. To remedy so unsatisfactory a state of affairs, several applications were made to the British government for leave to have a new coinage made, but always without success. At length, however, in 1722 a patent under the Broad Seal of England was granted by King George I to one William Wood, an English ironmonger, for the coining and uttering of copper halfpence and farthings, to the value of £108,000, for the kingdom of Ireland. The patent was to run for fourteen years, and the quantity of metal to be coined was not to exceed 360 tons, 100 tons in the first year, and 20 tons in each of the remaining thirteen years. For this privilege Wood was to pay £800 a year to the king and £200 a year to the king's clerk comptroller. In addition to those payments, which he contracted to make, it is well known that Wood also gave a bribe of £10,000, cash down, to the Duchess of Kendal, the king's mistress, for her services in securing him the patent.

From the beginning there was strong objection in Ireland to this grant. Both houses of parliament, as well as the privy council, the lord mayor and aldermen of Dublin, many civic corporations throughout the country, and the quarter sessions of the counties, petitioned against it; pamphlets were written against it; ballads were sung against it; the *Hibernian Patriot* was filled with denunciations of it. Still Wood did not desist from his attempt to put his money into circulation, for he was playing for a very high stake, and early in 1723 the coins began to appear in Ireland.

For several months the author of *A Proposal for the Universal Use of Irish Manufacture* was strangely silent on this threatened importation. Probably he was too deeply engrossed with his personal and domestic complications to have the heart or the time

to give serious attention to public matters. For in Swift's life we have "the eternal triangle," and literary history has not yet ceased to ring the changes on the rival loves of Stella and Vanessa for the Dean of St. Patrick's. The complications, whatever their nature, were brought to an end when Vanessa died, broken-hearted, in 1723.

In the following year Swift burst into the national fray, ten thousand strong. Assuming the character of an ordinary business man in a small way, a draper, or, as he spelled it, drapier, he addressed "to the tradesmen, shopkeepers, farmers, and country-people in general of the Kingdom of Ireland" the first of the great series of letters, signed "M. B., Drapier," and hence universally known as the Drapier Letters. In solemn tones he warns his readers of the manifest destruction before them, if in the emergency which has arisen they do not behave themselves as they ought. To secure his end, he has no scruple in resorting to exaggeration. He represents that Wood's halfpence are so small, and made of such base material, that intrinsically they are not worth much more than a penny in the shilling. "For example," he says, "if a hatter sells a dozen of hats for five shillings apiece, which amounts to three pounds, and receives the payment in Wood's coin, he really receives only the value of five shillings." The scheme is all a wicked cheat from the bottom to the top. It will drive all the gold and silver out of circulation, and when a farmer whose rent amounts to £200 per annum comes to pay a half-year's rent he will require three horses to draw the copper. Squire Conolly, the Speaker of the Irish house of commons, is reputed to have a rent-roll of £16,000 a year, and when he sends for a half-year's rent he must have 250 horses to draw it, and two or three great cellars in his house for storage.

This letter had the effect of stirring up the people to fever heat, and Wood so far yielded to public opinion that he caused an assay to be made of his coin to prove that it was of standard weight, size, and fineness, and declared, further, that he would be content to coin no more than forty thousand pounds' worth, unless the exigencies of trade required it, and that no one would be obliged to receive more than five-pence halfpenny at one payment. These proceedings drew from Swift the second letter, dated August 4, 1724, in which he condemned the assay as fraudulent, and denounced the two proposals in every mood and tense.

A third letter, published in the same month and addressed "to the nobility and gentry of the Kingdom of Ireland," took up the constitutional and historical side of the question, and argued at great length and with considerable acumen the position that the people of Ireland were as free as the people of England; that, if the king would not think fit to exercise his prerogative by coining copper in Ireland to be current in England, neither ought he to exercise it by coining copper in England to be current in Ireland; that in the welter of precedents which have been quoted, there is not one of a patent for coining money in England for Ireland; and that it is at least doubtful whether eight hundred pounds a year to the crown would be equivalent to the ruin of a kingdom.

By this time the excitement occasioned by the controversy had reached boiling point. The city of Dublin, and in fact all Ireland, was in a ferment. Mobs walked the thoroughfares bearing Wood's effigy. Broadsides and pamphlets were shouted from street corners. There was danger of a general uprising. Sir Robert Walpole, the British prime minister, wrote sharply to the Duke of Grafton, the lord lieutenant, directing him to take steps to put the tumult down. Grafton answered that it was "impossible to stop the torrent," unless Wood's grant was declared void. Walpole in angry obstinacy removed Grafton from his post, and sent Lord Carteret over in his stead.

A few days before the arrival of the new lord lieutenant, the fourth and greatest of the Drapier Letters appeared. It was dated October 13, 1724, and is addressed "to the whole people of Ireland." After taking up again the question of the king's prerogative and explaining how far it extends, and after once more dealing with the matter of precedents, he takes up the high constitutional ground that Ireland is not a "depending kingdom;" that in the thirty-third year of the reign of Henry VIII the Irish people obliged themselves to have the same king as the English people; and that consequently the English people are obliged to have the same king as the Irish people. He then advances the following proposition:

"By the laws of God, of nature, of nations, and of your country, you are, and ought to be, as free a people as your brethren in England."

Carteret's first act was to offer a reward of £300 for the discovery

of the author, and to have Harding, the printer, seized and thrown into jail under a bill of indictment. All Ireland knew who the Drapier was, but no informer appeared against him. On the eve of Harding's trial Swift caused copies of a paper dated November 11, 1724, and entitled "Seasonable Advice to the Grand Jury," to be distributed to every member of that body, with the result that the grand jury refused to find the bill. This refusal so angered Lord Chief Justice Whitshed that in a towering passion he, most illegally, discharged them. A new grand jury was empanelled, and on November 28 they made a presentment; but, so far from finding a bill against Harding, they unreservedly condemned the coinage, "presented" all those who had attempted to foist it on the country, and acknowledged and commended the service of all the *patriots* who had been zealous in preventing the passing of Wood's base coin.

The game was up. Unless there was to be civil war, the British government was plainly defeated. Carteret advised that the patent be withdrawn. It was so done. Let those who think that there was no jobbery, no graft, in the case, and that Wood was an innocent victim of national prejudice, reflect on the terms on which he was induced to surrender his grant. He was content, be it remembered, to coin £40,000 worth of copper; and for his loss and disappointment parliament voted him a pension of £3,000 a year for eight years. Comment is needless.

By the Drapier Letters Swift succeeded in uniting the whole Irish nation, Catholic and Protestant, North and South, as it was never united before and has been never united since. Not O'Connell in his heyday, not Parnell in the plenitude of his power, had the whole population behind him as Swift had in his tilt with Wood and the British government. His popularity was thenceforth unbounded. As Samuel Johnson puts it:

"The Drapier was a sign; the Drapier was a health; and which way soever the eye or the ear was turned, some tokens were found of the nation's gratitude to the Drapier."

Swift's services to his country did not end there. In several other works—pamphlets, tracts, sermons, letters—he poured forth his wrath, his *saeva indignatio*, against English misgovernment, and takes his stand frankly on the patriotic side. Typical examples may be found in *A Short View of the State of Ireland;* in the

wonderfully sustained allegory of *The Story of the Injured Lady* and the *Answer* to that story; in *The Present Miserable State of Ireland:* and especially, perhaps, in *A Modest Proposal.*

In the *Short View* he gives a heartrending account of the condition of Ireland, the fruit of alien and unsympathetic legislation and of downright oppression. Despite its fertile soil and temperate climate, there was general misery in the greater part of the country. The conveniency of ports and havens, which nature has bestowed so liberally on Ireland, was of no more use to its inhabitants than a beautiful prospect to a man shut up in a dungeon, for they were utterly unprovided with shipping of their own, and by the superiority of mere power were denied, in the most momentous parts of commerce, the liberty of exporting their native commodities and manufactures wherever they pleased. They were forced to obey laws to which they never consented, and were thus in the condition of patients who have physic sent them by doctors at a distance, strangers to their constitution and the nature of their disease. The rents were squeezed out of the very blood, and vitals, and clothes, and dwellings of the tenants, who lived worse than the beggars in England. The so-called sister country drew a million pounds a year from Ireland without labor or hazard and without giving in return one farthing value. "How long we shall be able to continue the payment," he adds, "I am not under the least concern. One thing I know, that when the hen is starved to death there will be no more golden eggs."

The *Answer to the Injured Lady* concludes by advising the Irish people to have no further dependence on England than that of being subjected to the same government; to regulate their internal affairs on a basis to be jointly agreed upon between the two countries; and to insist on the right of not sending their goods to English markets unless they choose to do so and of not being hindered from sending them anywhere else. If the people of Ireland are not wanting to themselves, they will find support from several of the ablest men in England, who resent the severe usage to which Ireland has been subjected.

In the *Miserable State,* Swift is quite despondent, as the following paragraph, occurring near the beginning, shows:

"The Irish trade is, at present, in the most deplorable condition that can be imagined; to remedy it the causes of its languishment must be inquired into: but as those causes (you may assure your-

self) will not be removed, you may look upon it as a thing past hopes of recovery."

He then goes on to recount the evils which flowed from an act passed in the reign of king William, in the parliament of England, prohibiting the exportation of wool manufactured in Ireland. The result of this "fatal act," fuller of greediness than good policy, was to destroy the Irish trade, which had previously been great and flourishing, and at the same time to injure seriously the English trade. The principal beneficiaries were France and Spain, which received the greatest quantity of the choicest wool through the smuggling which was immediately set on foot. For, as the Dean points out, "a custom-house oath is held as little sacred here as in England, and it is common for masters of vessels to swear themselves bound for one of the English wool ports, and unload in France or Spain."

In many passages of his works Swift refers to the wretched system of land tenure which then cursed Ireland, and was to curse her for fully a century and a half afterward. In the essay now under notice, he has one paragraph, which is couched in more temperate language than he generally uses when dealing with the land question, but which nevertheless so powerfully states the case that it may be well to quote it in full:

"Another great calamity is the exorbitant raising of the rents of lands. Upon the determination of all leases made before the year 1690, a gentleman thinks he has but indifferently improved his estate if he has only doubled his rent-roll. Farms are screwed up to a rack-rent—leases granted but for a small term of years—tenants tied down to hard conditions, and discouraged from cultivating the lands they occupy to the best advantage, by the certainty they have of the rent being raised on the expiration of their lease proportionably to the improvements they shall make. Thus it is that honest industry is restrained; the farmer is a slave to his landlord; it is well if he can cover his family with a coarse home-spun frieze. The artisan has little dealings with him; yet he is obliged to take his provisions from him at an extravagant price, otherwise the farmer cannot pay his rent."

A Modest Proposal may be regarded as the climax of the series. No more biting irony was ever penned. In sheer despair at the wretched condition of his country and its utter helplessness, Swift recommended as a means of relieving the poverty of the people the fattening and sale of their one-year-old children as food

for the rich. He has been assured by a very knowing American of his acquaintance in London that a young healthy child well nursed is, at a year old, a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and he has no doubt that it will equally serve in a fricassee or a ragout. He finds by an intricate and gravely stated calculation that there will be 100,000 children available every year for this purpose. The price which he fixes, namely, ten shillings per child, will make the food somewhat dear, and therefore "very proper for the landlords, who, as they have already devoured most of the parents, seem to have the best title to the children." His scheme, he says, has many and obvious advantages. It will lessen the number of papists, it will give the poorer tenants something valuable of their own and help them to pay their rent, it will increase the national capital by £50,000 a year, it will introduce a new dish to "all gentlemen of fortune who have any refinement in taste," it will save the cost of maintaining so many children, it will bring custom to taverns, it will encourage marriage, it will increase the export of beef and bacon, and, greatest benefit of all, it will reduce the population. His remedy, he is careful to point out, is calculated for the kingdom of Ireland only, "and for no other that ever was, is, or, I think, ever can be upon earth." No danger of disobliging England will be incurred, for "this kind of commodity will not bear exportation, the flesh being of too tender a consistence to admit a long continuance in salt, although perhaps I could name a country which would be glad to eat up our whole nation without it." It is evident that behind the irony of *A Modest Proposal* there lurks a most terrible denunciation of English misrule in Ireland.

"Swift, the Irish Patriot," the title I have chosen for this paper, was the nickname given in derision to the Dean of St. Patrick's by some few of his contemporary political opponents. The appellation, thus given in mockery, has stuck as a true and genuine designation of the man. As Dr. Delany wrote to Lord Orrery: "No one ever deserved better of his country than Swift did of his. A steady, persevering, inflexible friend; a wise, watchful, and faithful counsellor, under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and fortune; he lived a blessing, he died a benefactor, and his name will ever live an honor to Ireland."

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MUSIC AND EDUCATION

When we stop to consider the intellectual utility of music as a social factor we are at once reminded of the origin of what we please to call our classic system of education. The Greek triad of subjects—language, mathematics, and music, which included not only music proper but poetry, dancing, and every form of rhythmic measure—produced great men out of all proportion to the population. It also produced a mass of people able to appreciate poetic, dramatic, and musical art, without destroying utilitarian facility. Greece was a tremendous sea power and a creator of beautiful works of art simultaneously. A system of education that could bring about such results was naturally one to be copied by later peoples. But we have unfortunately lost the clue to its effectiveness in abandoning its basis, the development of the rhythmic sense as a means to culture, drill and unity. We give importance to the first two members of the triad, but relegate the last to a later period of education for the limited few. Music is to us an intellectual and sensuous luxury, not a foundation.

What did music mean to the Greeks? We find our answer in their myths, their religious beliefs, their legends. The stories of Orpheus and Apollo tell us three results, as the Greek believed, of musical education. They believed that music could tame wild beasts, as expressed in the Orpheus myth, that it could master the powers of the unseen world, as in the redemption of Eurydice, that it could control material things, as in the story of the rearing of the walls of Troy by Poseidon, to the inspiration of Apollo's seven-stringed lyre.

We see in what way the Greeks really believed in these powers of music by the interpretation they gave the Orpheus myth. Behind the myth is the idea that music can quell savage feelings, not merely savage beasts. They believed that the undisciplined nature of the young was refined through musical education. Polybius tells us that the early Acadians thought that their austere life and climate required the counteracting influence of music. Aristotle devotes five chapters of the *Politics* to the discussion of the place of music in education. Plato in the *Republic* declares that the ideal education for the soldier is music for the mind and gymnastics for the body. He says the whole purpose of

education is to form an ideal in the unconscious mind of the child; that if the sense of rhythmic harmony becomes definite in the mind of the child, it will lead him to love the good and the beautiful and to follow it when reason comes to him. This absorption by the soul of feelings of a kind to make the child sensitive spiritually was the development of the sense of rhythm—this was music to the Greeks. This also is its meaning to the poet and to the philosopher. It is far indeed from our notion of music as a super-developed art for the aesthetically inclined few.

It is evident that our system of education does not lay this basis for the emotional and the imaginative life. We have, however, a present-day people trained for ages in rhythmic expression, the Japanese. Their conception of art of all kinds is also that of the poet and the dreamer. Practically, they are marvels of unanimity in action, of patriotism, of self-restraint. Their selective ability is marked. They take only what they choose of western civilization. Theirs is an evident connection between their artistic concepts and their practical living. Whatever we may think of the defects of eastern civilization and of eastern morals, from our western viewpoint, we cannot deny that some of our social problems may have a connection with our neglect of imaginative and especially rhythmic development as a basis for education. Utilitarianism is no fair substitute for idealism in national life.

Plato and Shakespeare both sum up the whole question quite unanimously, though in different language. Plato declares that rhythm and accuracy sink into the soul to its good, if the soul is rightly founded, to its undoing if otherwise. Shakespeare in *Measure for Measure* says:

"though music oft hath such a charm
To make bad good and good provoke to harm."

Two facts stand out clearly against the sky-line of musical history. The most highly cultured nations, as the Greeks and the Germans, have been the most musical. Music that is of intellectual value has not been a mere ornament, but an expression of what life really is to the people who created it. The one fact is an argument as to the utility of music educationally. The other suggests the kind of music of value educationally. The golden period of musical development as an art, the sixteenth century, was not the golden period of the people as makers of music. It

was also a period of restraint for the masses. The development of music, and musical education for the people, are two very different things. The latter has tremendous socializing value. And this socializing effect is the whole object of education. The individual is not educated for himself, but to make him a better member of society and a more harmonious member of society. Music, through its appeal to universal elemental emotions (and that this is its appeal has been so often stated and proved that it is platitudinous to more than refer to the fact) is such a socializing force. Music as a universal language of the emotions serves as a welder together of variant human-kind. One has only to notice the effect of the right kind of music on a turbulent mob, or on a crowd of excited children, to realize the harmonizing and quieting influence stored away in this little appreciated sociogenetic force. In the combined action of all the social forces the play of this common-to-all-mankind rhythmic force has been as tremendous as universal. In the first place, when the race emerged from the early social protoplasm, the influence of the rhythmic impulse in urging the expression and the development of feeling was beyond measure. It is a self-evident social axiom that only an universal instinct could bind variant human types, individualistic in tendency, into a social order. Such a generalizing function was served by the rhythmic instinct in uniting the multiform types into which the social mass evolved. The sense of beauty which music stimulated in its aesthetic aspect is individualizing, but the desire to express the rhythmic impulse is nothing but socializing in its very nature. And this, as already stated, is the very end of all education. It is another social axiom that this rhythmic impulse is native to man. It is a part of the creative instinct that distinguishes man from the animals. The creative instinct has been called man's ever-striving will made concrete. The creative germ could not flower in a being devoid of the desire to express himself to others. Man's capacity for creative energy of the inventive type is the measure of his capacity for material evolution. His capacity for creative aesthetic art is the key to his capacity for spiritual evolution. Rob him of his birthright in the social art, as music is rightly called, and you rob him of his chance to express himself spontaneously in the one art common to all men. Music itself suffers through the turning of a democratic art into an aristocratic art. For it is the folk-music of the

world that has been the inspiration of the makers of great music artistically. The popular music of today is no decent substitute for the folk-music, made out of the stuff of life, of the past. It is, however, the natural outcome of the de-socializing of music. It must in time influence unfavorably the composers of music. No musician is a mere musician. All great musicians have been psychologists to an extent. All have interpreted the life of their period, and responded to it. If the people cease to spin the warp, the musicians cannot weave the woof. Life makes the heart of music just as it does of literature. But every action has a reaction in life as well as in physics. If life touches music, just so must music touch life. The people have a right to their own art, to an education that utilizes this most native impulse toward rhythmic expression to the utmost. They are beginning to demand it, too. The community chorus and the municipal concert are phases of this demand. But musical education must begin farther back, in the lives of the children who are in the plastic period of development, and who, like their Greek brothers and sisters of ages ago, will be benefitted physically, intellectually and morally by the exercise of their striving rhythmic impulse.

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THE SPECIFIC MEANS OF TRAINING FOR CITIZENSHIP IN THE SECULARIZED SCHOOLS OF THE UNITED STATES*

Confidence in the moral value of intellectual education was the outcome of the philosophy of Enlightenment of the eighteenth century. One of the fundamental principles of Rationalistic philosophy was that ignorance is the source of crime and that mere instruction is sufficient for moral education. It revived the Socratic principle that knowledge is virtue. The intellectual culture of the masses became the aim of the educational leaders, who thought that knowledge would prevent poverty, social evils, and all other vices. It was natural, therefore, that they should urge the adoption of the secularized school to replace the religious school, which, on account of the various denominations existing, presented difficulties of administration. It was thought sufficient that religious education be given in the church and in the home. Intellectual education would prepare the youth for citizenship.

With the growth of the state school, therefore, education became exclusively intellectual. Not that the moral aim was entirely lost sight of, but the great factors of attaining it, the development of appropriate feeling and the discipline of the will, were neglected, and whatever related to character was made informative and incidental. Between the belief of the educational leaders who still held the moral aim supreme, but who believed that moral betterment was bound up with intellectual training, and that view in which the moral values were obscured by the great emphasis placed upon knowledge, was not a fundamental distinction, and a great many of the teachers failed to make it. Promotion was made entirely on intellectual lines. The incorrigible youth was advanced to the next grade if he could write well, regardless of his lack of civic virtue, while the dull, faithful boy with shining civic virtues received

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only discouragement and was made to repeat his grade. All the discipline which should have been the means of lifting the youth into noble manhood was devised and applied to preserve order in the school room that the intellect might be cultivated.

The legislation of some of the States provided for moral training, but the law was ignored. The Bible was read in some schools. Reading, writing, arithmetic, grammar, and geography were the staple subjects. Very little attention was given to United States history, and there were very few text-books on the subject. Goodrich's *Child's First Book in History,* published in 1834, his *Comprehensive Geography and History,* published in 1850, and Booth's *Pictorial History of the United States* with questions for schools—published in 1854—none of them widely used—and Peter Parley's *History of the World* were the only school texts recorded until Anderson's *History of the United States* was published in 1860. The importance of moral education and its neglect were subjects frequently discussed by the boards of education, but that moral education should be given was unsuccessfully urged. There is no record of any serious attempt or systematic plan to teach morality, though there was a prevailing dissatisfaction with the lack of ethical training, of which the following is a typical instance: "Since, contrary to law, the moral education of the young in our schools has been neglected so as to produce widespread dissatisfaction and complaint, what are the remedies we should apply? In lectures delivered, addresses made, resolutions passed, in meetings on education, instead of intellectual instruction being exclusively pressed on the attention, let this subject be distinctly presented and receive the notice that its paramount importance demands."[89] The curriculum was organized on a purely intellectual basis to furnish the mind with facts and to train it to logical thinking. The emotional life, a rich possession and a potent means of reaching the will, and the training of the will itself, was almost wholly disregarded.

Until the middle of the nineteenth century, the necessity of education as a preparation for citizenship was not distinctly felt.[90] The population was largely rural, and the ordinary man

[89] *First Report of the Board of Education of Maine,* 1847, p. 84.
[90] Brown, S. W., *op. cit.,* p. 56.

learned the machinery of government as far as he needed to use it by active participation in it. The "town meeting" was the center for political fellowship essential to keeping the civic bond among the citizens. After the great immigration from Europe which began with the European revolutionary movements in the middle of the nineteenth century, there was a large population that knew nothing of our Government. Such a situation caused thoughtful men to cast about for some agency in the educational system to teach citizenship. It was in 1859 that the first plea for instruction in civil government in the school was made before the National Educational Association.[91] This first note for specific training in citizenship was sounded by Daniel Reed. "At the national convention of teachers at the Smithsonian Institute, Prof. Daniel Reed, of the University of Wisconsin, delivered a well-timed and judicious address, whose object was to inquire into the competency of the American people to govern themselves, and in its course . . . he alluded to the growth of large cities, the inroads of luxury, and the great delusion that popular government, merely in and of itself, is enough to save our nation and its liberties. In this view he strongly advocated the addition of constitutional studies to the usual school studies."[92] Other petitions for civic instruction were made about this time. The appeals were considered favorably, and the recognition of the need of such instruction became widespread. The movement began with the study of the text of the Constitution of the United States. A copy of this document was appended to the United States histories which had been introduced into the schools,[93] and the pupils were required to memorize it. Somewhat laterfi separate small texts were written, and these took the Constitution, clause by clause, with brief explanations. No consideration was given to state and city government.[94] The idea continued to prevail among educators that ethical values consisted in the analysis of social relations, affording insight into the structure and working of society. The great majority of teachers were entirely

[91] Cf. Sullivan, James. *Report of Association of History Teachers of Middle States and Maryland*, 1913, p. 48.
[92] *The Washington National Intelligencer*, August 11, 1859.
[93] Cf. Anderson's *History of the United States*. New York, 1860.
[94] Cf. Sullivan, J., *op. cit.*, p. 30.

occupied with the intellectual aims to the neglect of the ethical training. In 1870 the Annual Report of the Board of Education of Rhode Island on Moral Training states: "The most important part of all education is too often neglected amid the daily cares. Too much reliance is placed upon instruction elsewhere, forgetting that it is precept upon precept, given everywhere and rendered in every condition in which the child is placed in the changing circumstances amidst which he is thrown, that the training of the child to righteousness and holiness must be carried forward. The committee would urge upon the teachers a more earnest attention to this important matter."[95]

In 1875, at the National Educational Association, severe criticism was made upon the purely intellectual aims that had given direction to the educational energies of the schools. Granted that the public schools were to train for citizenship and that good citizenship demanded fullness of manhood, how would men of integrity be formed, it was asked, without the cultivation of conscience? The most stupendous problem to face was how to educate the youth for the good of the State while the State was careless of moral instruction.[96]

That the leading educational thinkers, however, placed very little emphasis upon the moral element in education is evidenced by the almost total absence of that subject from the reports of the educational discussions of those years. Two instances will illustrate this point. The Report of the Committee of Ten, made in 1893, pursuant to the direction of the National Educational Association, is recognized universally as the most important educational document ever issued in the United States.[97] Its original committee included among its members, Dr. C. W. Eliot, chairman; Dr. W. T. Harris, and Dr. J. B. Angell. This committee organized conferences on the following subjects: Latin, Greek; English; other Modern Languages; Mathematics; Physics; Astronomy and Chemistry;

[95] *Twenty-fifth Annual Report of the Board of Education of Rhode Island*, 1870, p. 36.

[96] Cf. Magoun, G. F., "Relation and Duties of Education to Crime," *National Educational Association Proceedings*, 1875, p. 121.

[97] Cf. Calkins, N. A., "Prefatory Note," *Report of the Committee of Ten on Secondary Studies*, p. 111.

Natural History (Biology, including Botany, Zoölogy, and Physiology); History, Civil Government and Political Economy; Geography (Physical Geography, Geology, and Meteorology). They appointed for each of these nine subjects a subcommittee of ten members to meet in conference and to make a report and specific recommendations concerning the selection of topics in each subject, the best methods of instruction, and the desirable appliances or apparatus, and, as far as practicable, the allotment of time to each subject. One hundred expert educators addressed themselves to the task of issuing a report dealing with all the aspects of the secondary schools.[98] In this report of two hundred and forty-nine pages there is a very meager reference to the vital subject of moral training. The few scattered sentences bearing upon this question, both directly and indirectly, would not occupy more than three or four pages. In the treatment of the teaching of English no reference was made to the opportunity offered for inspiring with high ideals. The report of thirty-eight pages on history, civil government, and political economy contained slight references which might be grouped on a page. Perhaps the strongest statement made was: "Another very important object of historical teaching is moral training," which received no amplification, and in the summary of purposes of historical study was entirely forgotten.[99] With the exception of a slight reference to the possibilities of emotional and volitional training in one of the minority reports,[100] the great subject of character-formation was not so much as spoken of in the report. This fact is all the more remarkable, as the Committee of Ten stated expressly that the secondary education was not for the purpose of preparing boys and girls for colleges, but to prepare for the duties of life.[101] The supreme and practically the only aim recognized was the training of the powers of observation, memory, expression, and reasoning.[102]

The report of the Committee of Fifteen dealing with the

[98] *Report of the Committee of Ten on Secondary School Studies.* Chicago, 1894, pp. 4, 5, 13.
[99] Cf. *ibid.*, p. 170.
[100] Cf. *ibid.*, p. 57.
[101] Cf. *ibid.*, p. 51.
[102] Cf. *ibid.*, p. 52.

value of correlation of studies in the elementary curriculum, supplementing the Report of the Committee of Ten, was issued in 1895. It was the work of five educators of national eminence, of whom Dr. W. T. Harris, the chairman, wrote the body of the report. He named grammar, literature, arithmetic, geography and history as the staple subjects,[103] and mentioned other branches, as vocal music, drawing, manual training and others which could lay claim to a place on the program; last of all, "instruction in morals and manners which ought to be given in a brief series of lessons each year with a view to build in the mind a theory of the conventionalities of polite and pure-minded society." Then as if conscious of the lack of provision for moral education and of the insistent need of it, the writer added, "the higher moral qualities of truth-telling and sincerity are taught in every class exercise that lays stress on accuracy of statement."[104] The recommendations concerning the teaching of each subject make no reference to moral training, nor does the program for the eight years of the course give any place even to the "brief series of lessons" to teach the conventionalities of society.

Since the secularization of the schools had taken place, society had grown in complexity of structure and operation and the demands upon man's moral strength were becoming greater. In 1888, thinking men observed that the spirit of loyalty and devotion which had been fostered by the Civil War was giving place to political corruption. The dishonest municipal administration, the party politics in the hands of spoilsmen, the monopolies and the conflict between capital and labor were becoming a menace to the stability of the country.[105]

When the people realized that the vital question of the country was how to check the grasping private interests that were flourishing at the expense of the common good, they looked to the schools as the effective agency to arrest the evil,

[103] Cf. *Report on Correlation of Studies by Committee of Fifteen.* Bloomington, 1895, p. 37.

[104] Cf. *ibid.*, p. 43.

[105] Cf. Baldwin, J., "The Culture Most Valuable for Educating Law-abiding and Law-respecting Citizens," *National Educational Association Proceedings*, 1888, pp. 111, 112. Cf. Sheldon, W. E., *ibid.*, "Discussion," p. 157. Cf. Preston, J., "Teaching Patriotism," *National Educational Association Proceedings*, 1891, pp. 102, 103, 109.

recommending that patriotism be taught. The more the attention was directed to the training in citizenship which the schools should give, the more apparent was the prevailing neglect of this aspect of education.

Signs of the movement of conscious and purposeful training in citizenship, not always fruitful in its results, came to notice about the year 1890. Since that time various methods have been employed which may be classified under the captions:

I. The Teaching of Emotional Patriotism.
II. School Organizations, especially the School City and School Republic.
III. Civics Courses.
IV. Community Civics.

I. The Teaching of Emotional Patriotism

The teachers were urged to cultivate patriotism, and to arouse the youth of the school to an appreciation of their national heritage of a free government and their correlative duty of loyalty. By inspection of the schools of New York City in 1888, it was discovered that there was an almost total lack of patriotic sentiment even among American children.[106] To overcome this general indifference it was decided that systematic means of teaching patriotism should be devised. The president of the New York Board of Education suggested that national flags and the portraits of Washington and Lincoln be presented to the schools and that instruction in patriotism be made an integral part of the curriculum. Accordingly, morning exercises of a formal patriotic nature were introduced and daily observed, during which the American flag was displayed in front of the assembled school.[107] The ceremony of saluting the flag and pronouncing the oath of allegiance to it became popular and widespread. The commemoration of significant events in our national history, as Memorial Day, and Patriots' Day, and of the birthdays of Washington and Lincoln; lessons in history and biography; the singing of national hymns; the

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[106] Cf. Baldwin, J., *op. cit., National Educational Association Proceedings*, 1888, p. 111.

[107] Cf. Balch, G. B., *Methods of Teaching Patriotism*. New York, 1890, pp 12–60.

memorizing and rendering of patriotic masterpieces were other features of this system. Colonel Balch of New York City devised an elaborate method of making the flag the reward of good conduct, thereby recognizing the essential character of citizenship. According to his plan, the flag should be conferred, (1) as a badge upon the student of each class excelling the rest of his class in good conduct, to be worn as a sign of his fitness for citizenship; (2) as a class flag, to be displayed in the room of the class which had excelled during the preceding week in punctuality and conduct. The class flag, borne by the standard-bearer, should be presented to the assembled school and the pupils should salute it with ceremony. His plan included a number of ingenious devices adding solemnity to the exercise in order to move the children to reverence the flag.

A feature of this effort to revive patriotism was the general interest manifested by the legislators in the display of the flag from school buildings. In 1889 the legislatures of Pennsylvania and Wisconsin authorized the school boards of those States to purchase national flags; the legislature of New York took similar action in 1890;[108] flag-law became operative in Illinois in 1895, requiring, under penalty, that the flag should float from every school-house from 9 a. m. to 4 p. m., when school was in session. The Massachusetts flag-law was passed in the same year;[109] that of Ohio, in 1896;[110] the other States adopted similar flag measures during this time.

The observance of Flag Day, June 14, was inaugurated in 1890 by the Connecticut Society of the Sons of the American Revolution.[111] The first recognition of the day by the New York schools was on June 14, 1889, when Prof. G. B. Balch, head of a free kindergarten for the poor, established the custom, after which it was adopted by the board of education.[112] The day was first recognized by the State when, at the request of the Sons of the Revolution, the governor of New York ordered the

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[108] Cf. Balch, G. B., *op. cit.*, pp. 65, 66, 68.
[109] Cf. *Report of the Commissioner of Education*, 1895, Vol. II, p. 1652.
[110] Cf. *Report of the Commissioner of Education*, 1901, Vol. I, p. 157.
[111] Cf. *Sons of American Revolution Historical Papers*, No. 5, 1902, p. 6.
[112] Cf. Walsh, W. S., *Curiosities of Popular Custom*. Philadelphia, 1898, p. 433.

flag raised on all public buildings in the State, June 14, 1894.[113]

A new impetus to the teaching of patriotism was given when the movement was begun to observe Peace Day on May 18, in commemoration of the opening of the First World Congress in 1899 in the interests of international peace. It aimed to stimulate the cultivation of the sentiments of justice and peace. The schools in twelve States had made it a patriotic function when, in 1907, the state superintendents at their annual convention recommended to all schools the observance of the anniversary of the First Hague Congress.[114]

The efforts to teach patriotism did not attain the desired results. In a great many schools the majority of the pupils are of foreign birth or parentage. In the city of Chicago more than two-thirds of the pupils are of that class; twenty-six nationalities make up its complex school population.[115] The population of many other cities is not less complex. The supreme aim seems to have been to Americanize or to denationalize these pupils as quickly as possible and, in the process, fundamentals have been overlooked. In the zeal to teach the child patriotism and to inoculate him with American ideals, the school has given him the wrong attitude toward his national traditions and often toward his parents, so that he may have even contempt for their dress, habits, language, and belief.[116] Once the child loses respect for his parent, the ground for character-building is cut from under his feet, and lessons in patriotism are useless. The children of immigrants often become interpreters of American ways to their parents and grow up without training because the family relationships have been reversed.[117] A primary essential in the training of children of both immigrant and native parents is a deep respect and affection for their parents. The process of reducing at once the children of foreign extraction to one amalgam in the smelting pot of races makes too abrupt the breaking of

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[113] Cf. Schauffler, R. H., *Flag Day*. New York, 1912, p. 7.

[114] Cf. Mead, L. A., *Patriotism and Peace*. Boston, 1910, p. 21.

[115] Cf. Abbott, G., "The Education of Foreigners in American Citizenship," *National Municipal League, Buffalo Conference*, 1910, p. 374.

[116] Cf. Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 377.

[117] Cf. Abbott, G., *op. cit.*, p. 375.

family traditions. The consciousness that a child has a family history worth preserving is a potent influence inspiring him to bear himself worthily.[118]

The civic pageant is a positive illustration and an effective means of preserving the ancestral traditions of each nationality and at the same time of fusing all races into one whole, thus cultivating true civic consciousness. A great many of our cities have presented such pageants. The school children have participated, impersonating the human history of the neighborhood, beginning with the Indians and ending with the rise of the school-house; then the nationalities, varying in number with the complexity of the population, each contributing a spectacle of something worthy in its national life.[119] The civic pageant is a distinct contribution to the forming of civic consciousness by removing race prejudice and invoking the interest of the entire community, including every nationality and color.

At the convention of the National Educational Association in 1905 it was stated that the attempts at teaching patriotism were ineffective and that more vital training was needed: "Our instruction in civics is largely a sham. It is so much easier to teach the oath of allegiance to the flag than to teach a community to keep the fire escapes free from encumbrances. It is more interesting to prepare a program for patriotic celebration than to secure from a tenement-house population a respect for house laws. It is so much easier to teach children to wave small flags while singing "The Star-Spangled Banner" than to teach them to separate the ashes from the garbage, as is required in large cities. It is because we do not teach the important city ordinances and the reasons underlying them that the violation of laws is so common."[120] At the same convention the following significant resolution was adopted: "The association regrets the revival in some quarters of the idea that the common school is to teach nothing but the three R's and spelling, and takes this occasion to declare that the ultimate object of popular education is to teach children to live

[118] Cf. Hall, G. S., *Educational Problems*, Vol. I., p. 338. Dewey, J., *op. cit.*, p. 375

[119] Cf. "Pageant of the Nations," *Survey*, 1914, Vol. 32, pp. 209–10.

[120] Richman, J., "The Immigrant Child," *National Educational Association Proceedings*, 1905, p. 117.

righteously, healthily, and happily, and to accomplish this object it is essential that every school inculcate love of truth, justice, purity, and beauty through study of biography, history, ethics, natural history, music, drawing, and manual arts."[121]

II. School Organizations

Student organizations have been regarded a valuable means of developing social relationships and, therefore, of preparing for citizenship. These clubs exist in some form of student activities in every school and they have been utilized to a greater or less degree by teachers as self-directed groups to develop initiative and responsibility in the members for the welfare of the group. "The school and college fraternities and teams should be fore-schools of citizenship, cultivating its basal virtues."[122]

Student government has been adopted in a number of schools to cultivate self-control, personal responsibility, and social conscience. The scheme as it has been worked out varies widely in elaborateness and in the points which fall within the range of pupil government. In the college, cheating in examination is often the only matter dealt with. In the high school, other questions of school discipline are considered. In the grades, every civic duty and even matters of personal morality are included. It is conceded by some that pupil government can be successfully carried out in the sixth, seventh, and eighth grades. Pupil organization to cultivate community spirit and to give an insight into civic life has been tried in many schools. A typical instance obtains in the Horace Mann School, in New York City, introduced eight or nine years ago. Each grade above the third elects a delegate to the Horace Mann Association, a kind of school parliament elected to deal with affairs concerning all the student activities. The supervision of the recess periods in the elementary school is also a function of student government in this school. The teachers recommend it because it secures the cooperation of the students.[123]

The children in the lower grades in the schools of Boston,

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[121] *Ibid.*, p. 43.
[122] Hall, G. S., *Educational Problems, op. cit.*, Vol. II, p. 674.
[123] Reply of the principal to questionnaire.

under the direction of Dr. Colin Scott, form themselves into spontaneous groups on the basis of mutual attraction to cook, sew, model in clay, dramatize plays, etc., one class forming as many as fourteen groups, which he seeks to utilize in cultivating the spirit of cooperation. He allows three-quarters of an hour a day for group work and looks rather to the social and moral effect of the organization than to the artistic perfection of the work. The chief aim is to develop the group bond upon that as a basis, to cultivate loyalty to one another, and to promote the sense of honor and of responsibility.[124]

The Good Citizens' Clubs have been organized in the schools of New York City, Philadelphia, Chicago, and many other cities to arouse the pupils to the ideal of service which they should render in some measure in return for what the community does for them. The Good Citizen Club of the Pierce School, Brookline, Mass., founded in 1906, is typical of these organizations. It consists of fifty-two members; two boys and two girls of each of the thirteen grammar schools of the city are chosen, each set by the members of their own school. Only pupils with a clear record can be candidates. The boys keep the streets free from littered paper and rubbish; they make school gardens; the members of the manual training class contribute the products of their skill to the school. The girls are helpful to the teachers in preparing illustrative material for class, etc. To maintain interest, meetings of the Good Citizen Club are held weekly, at which reports of the preceding week are given.[125] This organization has been in existence for more than ten years and is at present doing systematic work.[126]

An elaborate form of self-government in the grades was conceived and developed by Bernard Cronson in Manhattan School, No. 135, New York City. In 1902 he organized the four upper grades of 400 Italian children into a city, of which each class was a borough. A constitution and by-laws were adopted and governmental functions were borrowed from city administration. The boys made out and audited financial

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[124] Cf. Scott, Colin, *Social Education*. Boston, 1908, pp. 114–170.

[125] Cf. McSkimmon, M., *American Institute of Instructors Proceedings*, 1908, p. 264 ff.

[126] McSkimmon, M., Reply to questionnaire.

reports, mapped out imaginary cities with parks and with fire, health and police departments. His plan was especially successful in overcoming the habit of truancy, and in creating an interest in the study of history and of social and civil institutions.[127] At Mr. Cronson's death, his plan of self-government in the Manhattan School, No. 135, was abandoned.[128]

The most widely known experiment in student-government is the school city or school republic, founded in 1897 by Mr. Wilson Gill, of Philadelphia. The distinct purpose of the school city is to train in citizenship.[129] The method combines the objective method of teaching civics with student-government, both in principle and in details. Because the school city places the discipline of the school in the hands of the pupils supervised by the principal, and because the author aims to develop his purpose through self-government, it is properly classified under student organizations. Mr. Gill saw the corruption among men interested in local government and the lack of interest in another large class of otherwise good men. To overcome the active selfishness of the first class and the apathy of the second, he formulated the plan of the school city. It consists in organizing each school as a self-governing community, all the members of which are citizens, and constitute a miniature city; this city is governed by officials elected by the citizens from among themselves. The principal grants a charter, incorporating the school into a municipality. Each room is organized into a city ward. The citizens elect a mayor; a city council consisting of boys and girls, one from each room; three judges; a sheriff and other officials. The mayor appoints, and the council confirms the appointments of commissioners of health, public works, police, and other departments. When the unit of organization is the State and each room constitutes a city, the system is known as the school republic.[130]

The plan of the school city is based upon three principles: First, that the individual's success in life depends upon his

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[127] Cf. Cronson, B., *Student Government.* New York, 1907, p. 107 ff.
[128] Letter of the present principal to the writer.
[129] Cf. Gill, Wilson, *The New Citizenship.* Philadelphia, 1913, p. 670.
[130] Cf. Gill, Wilson, *op. cit.*, p. 53 ff.

willingness to cooperate with others; second, that with the opportunity, the individual rises to responsibility; third, that citizenship is an art, which to be learned must be practiced. The advocates of the system emphasize its possibilities to develop in the school the spirit of democracy in contrast to the spirit of monarchy suggested by the government of the teacher; to cultivate in the pupils the sense of responsibility in civic affairs by their performance of the important local civic duties; and to give them an appreciation of the sanctity of the law, the majesty of which they are charged with maintaining.[131]

The school city was first given a trial in a disorderly vacation school of 1,100 children between 5 and 15 years of age in New York City. Within a week after the pupils were organized as a city, the school became orderly and law-abiding.[132] The plan has been introduced into several schools with varying results. In the Normal school, New Paltz, New York; the Hyde Park High School, Chicago; in some of the grade schools in New York City, and in Syracuse, New York; and in approximately thirty grade schools in Philadelphia it was tried.[133] In most of these schools it has been discontinued.[134] At present, it obtains in its pure form in a very few schools in New York City; in a modified form, containing some of the essentials of pupil government, it finds place in about fifty schools of New York City and immediately contiguous New Jersey towns.[135] It was introduced in April, 1916, into the Wendell Phillips School, Boston. Dr. Snedden, when commissioner of education in Massachusetts, spoke in favor of the school city and its underlying principles, although he did not advocate the particular method of working them out.[136]

The great majority of educators regard the paternal form of government that obtains in the schools generally as the best to attain the school aims. While the training of pupils in self-government is one of the purposes of the school, it can scarcely

[131] Cf. *ibid.*, pp. 178–191.
[132] Cf. *Outlook*, Vol. 80, p. 947.
[133] Cf. Gill, Wilson, *op. cit.*, pp. 205, 216.
[134] Replies to writer's questionnaire.
[135] Welling, R., Reply to questionnaire.
[136] Personal letter to the writer.

be accomplished in such a thoroughgoing system as that of the school city, which for its own successful working needs a surveillance by the school authorities sufficient to annul its self-government elements. "The term 'self-government' has often been a misleading one in educational discussions. It has frequently been used to signify self-control, either in the individualistic sense, or as the self-direction of groups without outside compulsion. In either of these interpretations, self-control, which is essential to all high social development, goes far beyond the requirements of government. What is really needed in our schools as a preparation for democracy and on highly differentiated society is not self-government, but self-control and the self-direction of groups."[137]

The sharpest criticism made upon the school city is its unnaturalness. In treating the child as a replica of the adult, the principles of genetic psychology have been overlooked. The child is as immature psychologically as he is physiologically. The school city appeals to emotions and to a degree of intelligence in him which do not exist. The school should furnish an environment suitable to his present growing conditions. "Partly embryonic from a physiological standpoint, they [children] are still more so from a social one. Schools are social embryos. They cannot be little states modeled after that of adults."[138] The child is living as actually during the school years as he will live in adult life. The principle of adaptation should be one of the teacher's great working principles, according to which she shapes the school activities to the present stage of the child's physical, mental, moral, and spiritual life.

Moreover, a highly organized self-government tends to oversocialize children in two respects. It effaces individuality inasmuch as it tends to make them think in groups, and it deprives them of that training in submission to authority which is the basis of trust and loyalty. Children are hero-worshippers, and it is natural for them to obey commands and to follow leaders, rather than to bear the responsibility of governing a group.[139] Playground activities may be profit-

[137] Scott, Colin, *op. cit.*, p. 75.
[138] Scott, Colin, *op. cit.*, p. 71.
[139] Cf. Hall, G. S., *op. cit.*, Vol. I., p. 306-309.

ably turned to develop helpful cooperation among pupils, which is an essential element of citizenship. The literary, debating, musical, and art clubs, which are features of school life, are also means of securing this important educational end.

III. The Study of Civics as a Preparation for Citizenship

The need of studying civics as a preparation for citizenship was recognized more than fifty years ago,[140] but was not emphasized. At the convention of the National Educational Association in 1889 there was given a report of a questionnaire that had been circulated among the state superintendents, asking their opinion of the advisability of making civil government a required subject of the curriculum. The report stated that of the total number of thirty-eight superintendents, thirty-five had answered; of these, twenty favored the study, fourteen were noncommittal and one preferred music and drawing.[141] The legislatures of ten states required the subject taught. In order to see what this subject has contributed to the work of training for citizenship it will be necessary to trace its growth in the schools.

Educational practice rarely exceeds the guidance of scientific theory. From the recommendations of the National Educational committees for the teaching of civil government may be learned the aim and maximum scope of the subject at that time. The first stimulus given the study was the Report of the Committee of Ten in 1893. The Conference on History, Civil Government, and Political Economy passed the resolutions: "That civil government in the grammar schools should be taught by oral lessons, with the use of collateral text-books, and in connection with United States History and local geography.

"That civil government in the high schools should be taught by using a text-book as a basis, with collateral reading and topical work, and observation and instruction in the government of the city or town and State in which the pupils live,

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[140] Cf. p. 37, *supra*.

[141] Cf. Donnan, L., "The High School and the Citizens," *National Educational Association Proceedings*, 1889, pp. 513-14.

and with comparisons between American and foreign systems of government."[142]

The Report of the Committee of Fifteen submitted in 1895 stressed the subject of history as the special branch fitted to furnish preparation for the duties of citizenship, inasmuch as it gives as a basis the sense of belonging to the corporate civil body, which possesses the right of control over person and property in the interests of the whole. This sense of the solidarity of the State, it maintained, is the basis of citizenship.[143] The Committee recommended the study of the Outlines of the Constitutions for ten or fifteen weeks in the eighth grade to fix the ideas of the threefoldness of the Constitution, to give an idea of the mode of filling the offices of the three departments and the character of the duties with which each department is charged. To do this was to lay the foundation for an intelligent citizenship.[144]

The Committee of Seven of the American History Association in 1899 recommended that history and civil government be studied together as one subject with the hope of attaining better results than by studying each separately.[145] In 1908, nine years afterwards, the Committee on the instruction of government, appointed by the American Political Science Association, rendered a report heralding a new note which marked the beginning of a new epoch in the teaching of civics. It recommended that the study of simple organs and functions of local government be introduced into the grades, beginning not later than the fifth year. In the eighth grade, formal instruction in local, state, and national government should be given during one-half year, using an elementary text. A course in government should be given also in the high school.[146] Prior to this date civics had not been taught in the intermediate grades except in an occasional grade school, as in some of the Chicago schools, where the syllabus of Mr. H. W. Thurston, then of the Chicago Normal College, had been

[142] *Report of Committee of Ten, op. cit.*, p. 165. Cf. *ibid.*, pp. 180, 181.
[143] Cf. *Report on the Correlation of Studies by the Committee of Fifteen, op. cit.*, p. 33.
[144] Cf. *ibid.*, pp. 36, 37.
[145] Cf. *Report of American Historical Association*, 1899, p. 81.
[146] Cf. *American Political Science Association Proceedings*, 1908, pp. 250, 251.

introduced.[147] This report, therefore, was the first official recommendation of a course in concrete civics in the intermediate grades of the elementary schools.

These facts regarding the teaching of civics from 1892 to 1908 show that while the machinery of government had been widely taught, it had not become a live subject. The Committee of Ten in 1893 reported that civil government was pursued in not more than one-sixth of the grammar schools which had come under its observation; about one-third of the high schools offered some instruction in that subject.[148] At the annual convention of the National Municipal League, 1903, the following report of an investigation into how far the instruction for citizenship prevailed in the public school was submitted. "In the Middle West one-sixth of the public schools give no work in civil government; one-fourth of the North Atlantic and far Western States neglect it. At least one city of 100,000 population gives no work in civil government in any school."[149] No adequate instruction in municipal government had been given. An investigation of fifty of the most important cities had been made, and answers had been received from thirty-three; ten had reported nothing doing; ten, something done; thirteen, reasonably good work. Some large cities were using text-books with nothing more than an analysis of the Federal Constitution. The best work had been done by Boston, Cleveland and Detroit.[150]

The subject of civics during the first years of the present century was by no means widely studied in the high schools. The following figures show what per cent of the entire enrollment of students of the high schools took the course in civics between the years 1897-8 and 1905-6, inclusive.

Course in Civics in Secondary Schools

Year.....	'97–8	'98–9	'99–00	'00–01	'01–02	'02–03	'03–04	'04–05	'05–06
Per cent of students	22.74	21.97	21.66	20.97	20.15	19.85	18.76	17.97	17.48[151]

During the nine years of which data were furnished, an average of not more than 20 per cent of the entire student body

[147] Cf. Fairlee, J. A., "Instruction in Municipal Government," *National Municipal League, Detroit Conference*, 1903, p. 224.
[148] Cf. *Report of the Committee of Ten, op. cit.*, p. 179.
[149] Fairlee, J. A., *ibid.*, p. 224.
[150] Cf. Fairlee, J. A., *ibid.*, pp. 224–25.
[151] Cf. *Report of Commissioner of Education*, 1907, Vol. II, p. 1057.

studied civics. It is a significant fact that the per cent decreased each year. Some explanation of the backward state of instruction in civil government may be found in the slight attention given to the subject by educational associations. For ten years, from 1892 to 1902, it had received no consideration at the conventions of the National Educational Associations. During that time the teaching of civil government was subordinated to that of history. In 1908 there were large cities where American government was not taught in the high school.[152]

At the annual convention of the National Educational Association in 1907 it was resolved that "It is the duty of teachers to enter at once upon a systematic course of instruction, which shall embrace not only a broader patriotism, but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property, and the security and sacredness of human life."[153] As a result of this resolution and the agitation which gave rise to it, a committee was appointed which made a report in 1909 upon various phases of moral training and recommended special instruction in ethics, not in the form of precept, but through consideration of moral questions to develop the conscience through reflection. At this convention Mr. Clifford Barnes rendered the report of the International Committee of Moral Training and included the Department of Training for Citizenship. One thousand schools were brought within the scope of investigation. In reply to the question as to how far the schools succeeded in cultivating a sense of civic responsibility and duty to the State, 52 per cent considered their schools fairly successful in this work; 48 per cent thought that their results were far from satisfactory. The following answer gives an idea of the standard according to which the judgments were made: "As civic pride is the basis of civic duty, I had the teachers call the attention of pupils to places and buildings made sacred by the Revolution, and to have the pupils visit these buildings and write essays on the events with which the buildings were associated. Much interest was manifested."[154] It may be in-

[152] Cf. *American Political Science Association Proceedings*, 1908, p. 226.
[153] *National Educational Association Proceedings*, 1907, p. 29.
[154] Barnes, Clifford, "Moral Training Through Public Schools." *National Educational Association Proceedings*. 1909. p. 137.

ferred that the recommendations of the American Political Science Association concerning the teaching of civics in the grades had not yet been generally adopted.

IV. Community Civics

Educators are convinced that civic education in the past has been ineffective. Within the last few years there has been formed a new conception of the aim and scope of the study of civics. As the term community civics signifies, the emphasis has been shifted from the study of the machinery of government to the cultivation of a community spirit which is to be attained by the formation of civic habits, both in the work of the school and in the pupils' participation in the activities of the community under the guidance of mature minds. The distinction between the old conception of civics and the new, parallels the distinction which Dr. Dewey makes between the "State" as the organization of the resources of community life through the machinery of legislation and administration and "Society" as the freer play of forces of the community which goes on in the daily intercourse of men in noninstitutional ways. He uses the phrase "preparation for citizenship" to illustrate his distinction. "Citizenship to most minds means a distinctly political thing. It is defined in terms of relation to the government, not to society in its broader aspects. . . . Our community life has awakened; and in awakening it has found that governmental institutions and affairs represent only a small part of the important purposes and difficult problems of life; and that even that fraction cannot be dealt with adequately except in the light of a wide range of domestic, economic and scientific considerations quite excluded from the conception of the State, of citizenship."[155] It is agreed that the instruction in civics should be socialized; this means essentially that it should be reorganized to adapt it to the pupil's present needs. Emphasis is placed upon the importance of the teacher's focusing her attention upon the pupil's present needs rather than upon his future demands, and of seizing the "psychological and social moment for instruction when the boy's interests are such as to make the instruction function effectively in his

[155] Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 374.

processes of growth."[156] The keynote of modern education is "social efficiency." The good citizen is identified with the efficient member of the community who is imbued with a sense of obligation to his city, state, and nation.[157]

The recommendations of the American Political Science Association of 1908 have been widely adopted; *viz.*, that beginning not later than the fifth grade, the teacher should use as topics for language lessons or general school exercises, some phase of city government, as the city fire department, the city lighting plant, the telephone exchange, the postoffice, the police service, the water supply, the parks, and the schools; also, the men and women distinguished for public service.[158] The Report of the Committee of Eight of the American Historical Association for elementary schools followed in 1909 with the recommendation that sociology permeate the work of the school and that the aim of the teaching of civics be to help the pupil to realize himself as a member of each political group and also to help him to realize, among other things: (1) What are the most important activities done by each group. (2) That there should be reciprocal exchange of honest service for honest support between the members of each group, the office-holders and the public.[159]

A great impetus was given to the study of community civics by the committee on social studies, one of the committees of the commission on the reorganization of secondary education appointed by the president of the National Educational Association in 1913, assisted by a special committee of the same commission. The committee has devoted the last three years to the reconstruction of the social studies in the seventh and eighth grades and in the high school. It is convinced that the teachers especially of these departments have a responsibility and an opportunity to improve our citizenship which can be realized only by giving the pupils a constructive attitude toward all social questions. Moreover, it feels that the youth of the country should be imbued with an unswerving faith in

[156] *Social Studies in Secondary Education, Bureau of Education*, Bulletin, 1916. No. 28, p. 11.
[157] Cf. *ibid.*, p. 9.
[158] Cf. *American Political Association Proceedings*, 1908, p. 251.
[159] Cf. *American Historical Association for Elementary Schools Proceedings*, New York, 1909, p. 121.

humanity and with an appreciation of the institutions which have contributed to the advance of civilization.[160] From the data derived from the inquiry into the social conditions and the social needs of the citizen of the United States, it has formulated the principles of organization of the content of the social studies, the methods of presenting them and the outlines of courses for secondary schools adapted both to the 8—4 and to the 6—3—3 plans of organization. It regards as social studies those "whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups."[161] The committee assumes that the foundation of community civics has been laid in the elementary grades by a six-year cycle, beginning with the first grade, and urges that more consideration be given to the organic continuity of this cycle than hitherto has been given. It presents outlines for two courses: the junior cycle, grades VII, VIII, IX, adapted to the junior high school; the senior cycle, grades X, XI, XII. Below the eighth grade, civics may be studied either as an aspect of other studies, as in the Indianapolis schools, or as a distinct subject for one or more periods a week, as in Philadelphia.[162] The ninth grade civics course emphasizes the state, national, and world aspects of the subject,[163] and vocational civics.[164] The social studies of the senior cycle include European history, American history, and problems of American democracy with the organizing principle which characterizes community civics, *viz.*, "the elements of welfare."[165] The committee summarizes appreciatively the preparation which community civics furnishes for the higher social studies: "Community civics is a course of training in citizenship, organized with reference to the pupils' immediate needs, rich in historical, sociological, economic, and political relations, and affording a logical and pedagogical sound avenue of approach to the later social studies."[166]

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[160] Cf. *Social Studies in Secondary Education, Bureau of Education*, Bulletin, 1916, No. 28, p. 5.
[161] Cf. *Ibid.*, p. 9.
[162] Cf. *ibid.*, pp. 16, 17.
[163] Cf. *ibid*, pp. 25, 26.
[164] Cf. *ibid.*, pp. 26–29.
[165] Cf. *ibid.*, p. 23.
[166] *Ibid.*, p. 34.

We cannot recall too often that the essence of civic education is character, rather than knowledge. "Civic education is . . . a process of cultivating existing tendencies, traits and interests . . . (It is) a cultivation of civic qualities which have already 'sprouted' and which will continue to grow under the eyes of the teacher."[167]

In the following observation the committee seems to glimpse the difficulty which lies at the heart of the task: "Probably the greatest obstacle to the vitalization of the social studies is the lack of preparation on the part of the teachers."[168] But the suggestion of the training of teachers here given is of a purely intellectual character: "In teacher-training schools, however, special attention should be given to methods by which instruction in the social studies may be made to meet the 'needs of present growth' in pupils of elementary and high school age."[169] The academic and professional training are essentially necessary, but if the teacher is to cultivate in the pupils the constructive attitude toward social conditions which will be fruitful in good works, the question arises: Is such training adequate preparation for the teaching of a subject fundamentally ethical? Dr. Kerschensteiner says: "No person, least of all the young, becomes more diligent, careful, thorough, attentive, or self-denying as a result of the most careful exhortations and sermons on such subjects as the meaning of diligence and indolence, of care or neglect, of devotion and selfishness, unless we take pains to overcome the innate selfish laziness, the germ of all."[170] Effective training in citizenship must get behind the springs of action and set the inner forces working right. How shall we develop in the "habitual center of [the pupil's] personal energy."[171] disinterested service, that essential note of citizenship? To inquire into this question and to point out the answer will be the purpose of the next chapter.

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[167] Dunn, A. W., "Standards by Which to Test the Value of Civics Instruction," *Social Studies in Secondary Education, op. cit.*, p. 57.
[168] Cf. *ibid.*, p. 58.
[169] *Ibid.*, p. 59.
[170] Kerschensteiner, G., *op. cit.*, p. 54.
[171] James, W., *Varieties of Religious Experience.* New York, 1902, p. 196.

CHARACTER BUILDING

"LET YOUR JUSTICE ABOUND"

More frequently than might be imagined, teachers need to call a halt, and take a glance backward to see if in all their dealings they have meted out strict justice to their pupils. Persons who aim high are apt to be deeply concerned with motives—which someone calls the angel part of us—and sometimes neglect to see to it that conduct squares with precept. The religious teacher not only may, but often does belong to this class, and at the beginning of a new school year is a good time for a little reflection on this subject.

In the report of the proceedings of the C. E. A. for the year 1916, there is a splendid article on the necessity of preparing one's lessons, which every teacher really in earnest about her work should read—I should have said every teacher who has not been in earnest about her work should read—for no real teacher would attempt to teach a class without properly preparing for it. No matter how well she knows her subject, immediate preparation is needed to teach that particular lesson to that particular class, if one is to let her justice abound. To go to class unprepared, is to hurt one's self by slighting a duty, and to hurt one's pupils by not doing them full justice. Then, again, to teach a class well, it is necessary to secure the attention of the children, and to keep their wandering, immature minds fixed, they must be interested. "Attention is the mother of memory and interest is the mother of attention. To secure memory, secure both her mother and her grandmother," but how is she going to secure either the one or the other, if the teacher goes to class without the proper material in the way of preparation?

It is only reasonable to premise that the teacher is allowed the time necessary to make preparation for her class. No one can spend five or six hours in the class-room, attend to her religious exercises, take her meals, get the required recreation —all of which she must imperatively do—and instruct converts, visit the sick, do the church work, help with the Sunday

School, look up delinquents of both school and Sunday School, etc., ad infinitum, and then prepare her work for the next day. In such a medley, something has to be neglected, and it is not going far astray to surmise that it is the class preparation that "comes out at the little end of the horn." Small wonder that our schools have not been up to the standard. How could they be with over-crowded classes, poor equipment, too many grades, untrained and over-worked teachers? Some of the above conditions could not be helped, and some are being remedied as fast as possible, but the last still remains in all its pristine vigor. Whose the fault? Wherein lies the blame?

Again, to do the child justice, we must know him. Moveover, we must know something of the home from which he comes, if we are to deal justly with him. A pedagogical writer of recent times says: "Long ago, if a man wanted to teach John Latin, all he had to know was Latin, now, he must know John as well, and John is a very complex individual." He is one person at home where a fond mother—often a foolishly fond one—and delightful surroundings tend to bring out the best in him. He is a different somebody in the class room, where he cannot command undivided attention, and where under the stress of competition, he must take what he can get or do without—facts that will probably bring to light traits of a different nature in John's character. He is still another person on the playgrounds, where the best discipline that could possibly be devised is dispensed indiscriminately, without regard to consequences, by small boy judges of no mean ability when it is a question of dealing with their own, to whose decisions John must submit as willingly as he forces others to submit, if he is going to play the game. John may be a sissy at home, a snob in the class room, a dictator on the playgrounds, an embryo saint in the church, and it behooves the teacher to know something of all the possibilities from sissyism to saint-hood, if she is going to do John a measure of justice. This can only be done by studying John and his home. The latter often explains John perfectly to an understanding teacher.

If the boy comes to school some morning evidently ready to take offense on the slightest provocation—carrying a chip on his shoulder waiting to see who will have the courage to knock

it off—don't be in a hurry to condemn. He may have been up since 4 o'clock delivering papers to help a widowed mother or a disabled father—maybe, too, he came without any breakfast. A sympathetic teacher will soon find out the cause of John's ill humor, and a resourceful teacher will find a way to get him a cup of coffee and a piece of bread—with or without the butter—if that is what he needs, and the whole will cost no more time or effort than scolding or any other form of punishment. It is not fair to punish a boy till you have found out the cause of the trouble, neither is it fair to ask for explanations that will embarrass him before the class. On the other hand, if without any real necessity for so doing, a boy sells papers or does any other form of work that sends him to school too sleepy or too tired to study, justice to the other pupils of the class demands that he either stop work or stop school.

There is no justice in nagging or in ridicule. Cardinal Gibbons, in one of his works, says that a superior who berates a subject at chapter, where he can make no attempt at self-defense, or a clergyman who mounts his pulpit and attacks his congregation when they must perforce listen without remonstrance to his tirade, is a coward, How about a teacher who subjects the little child to this treatment? It is not mere cowardice, contemptible as that is, it is worse, it is cruelty, for the child is no match for the teacher in the matter of words, and is besides incapable of defending himself. Scolding the class or nagging the individual is a mighty poor way of serving God. Besides, it is not just, for the child is not a miniature adult, and it is not fair to buffet him with the adult's weapons of which he has no conception, and of which let us hope, he will never learn the use.

Ridicule is diabolic, and practicing it on a child is the lowest form of meanness, and it is a form of meanness readily learned by young folks, and mercilessly used by them at times. Children are wonderful imitators, moreover, they are wonderfully clever at finding out how to gain a teacher's good will, hence they are always ready to laugh when teacher pokes fun at some poor culprit, or to smile appreciation when she bombards some offender with sarcasm. A class of boys or girls is a mob in embryo, and the teacher who will can carry them as far for

good or evil as the most powerful leader in history ever carried a mob. Exactly the same elements are at work in both cases, the only difference being one of degree. If one be big enough to be a leader, one should be big enough to be a leader in the right way, to the right end.

At the recreation is another good time to give your pupils full measure of justice by being watchfully careful. Too many fail to combine the "wisdom of the serpent with the guilelessness of the dove" and many good people think it an obligation of their profession to pose as ignorant of evil and to be naively innocent when told of the necessity of guarding children, particularly girls at the beginning of and during the adolescent period. To join two who are constantly together in corners or other places removed from the general supervision is no harm, often it is the prevention of serious mischief. Keeping girls off the street during the noon hour is an absolute necessity for the good name of both the pupil and the school, if the latter is in a down-town district. There would not be so many deplorable records of high schools throughout the country as there are if lavatories and toilets were more carefully supervised. Knowledge is not sin. Every clergyman makes a special study of sin in all its bearing upon human nature, and no one assumes that he is made a sinner thereby. Then why should the religious teacher—man or woman—find it necessary or desirable to feign ignorance of facts the knowledge of which, in the first instance, is largely instinctive? Needless to say that the study of vice in any or all of its repulsive phases is not meant or advocated, but the right using of the knowledge that comes to all in the nature of things, and common sense, must be insisted upon if we are to save children from sin or what may lead thereto. The plastic season of childhood and youth is a golden time for the instilling not only of virtue, but the devices that make its practices easier. Those of us who received our training under a French Founder, know the never-ending insistence placed upon the avoiding of familiarity and the displaying of reverence for the persons of others and that nicety of conduct that makes for reserve in our relations with one another. The reasons for these counsels, nay commands—were not given—more's the pity—but the lessons were so well grounded that memory rises and calls these benefactors "blessed."

Keeping recreation for one hour is harder than teaching for two or three, and the teacher is usually tired when she comes to this duty, hence the easy yielding to the temptation to let the children take care of themselves. Moreover, there is a tendency to let one's self become engrossed with two or three, who are eager for notice, to the exclusion of the rest who are then left free to carry out whatever schemes for mischief may be hatching in their fertile brains.

All this work in the interest of justice to the children is not easy, but whoever claimed that teaching children was easy? Anyone could do it if it were, and the fact of God's having made choice of a special body of men and women to do the work of educating the little ones of His flock, shows the importance as well as the difficulty of the task. Therefore, that the Master's "well done" may greet you when life's journey is over, prepare for work daily, study the child as well as the lesson you teach him, keep your speech worthy of the dear Lord who rested on your tongue in Holy Communion in the early morning and let ceaseless vigilance be the keynote of your recreation period that your "justice may more and more abound."

S. M. V.

Washington, D. C.

PRIMARY DEPARTMENT

Among the contributions to the subject of Primary Methods received by the REVIEW during the past month, we have selected one for insertion here. There are two thoughts in the paper which it is highly important to stress: the first is the desirability of cooperation between the mother and the primary teacher; and the second is that the work of the primary grades is the foundation of the entire educational superstructure upon which the school will be engaged during the coming years. Play is useful and necessary, but the nature of the thought content is all important. This is clearly implied in the following paper:

AN EDUCATIONAL FOUNDATION FOR YOUR CHILD.

So much of a child's future depends upon the work he acquires the first few years he is in school. It is the wrong idea that primary work is mostly play. Of course there must be play woven in with the work, but in every grade there must be real work with a definite aim in view.

Every mother should know the requirements of the grade her child is in each year. Does he come up to those requirements? Does he understand his work and is he interested in it?

A mother complains that her child shows no interest in his work. She talks to him but fails to arouse him. If he is not interested in his work he is not up-to-grade or the work is not presented in the right way. This applies to children physically fit. There are many educational problems and parents should know what their children are doing in the school-room.

Last year a worried mother called up a friend. John was failing in his work. She had visited school and was amazed and perplexed as the consequence.

"He acted in every recitation just as if he was in a dream," she told the friend. "What are we going to do with him?"

"Help him at home," advised the friend.

"I can't, I know nothing about the work. Oh, dear! I never thought a child of mine could be so stupid," she wailed.

"Your child is not stupid," flared back the friend. "I have watched him work and play. He is one of the quickest and brightest boys I ever saw."

"Well, what is the trouble?" cried the mother.

"He is not up-to-grade," answered the friend, who had years of experience in teaching children.

"Why how can that be?" asked the mother. "He has never missed school and he has always been well and strong." She sighed deeply over the phone.

The school year ended the mother again called up her friend. "What do you think has happened?" she cried excitedly.

"No idea," replied the friend.

"John has been promoted."

"Did you not expect him to be?"

"No. If he can't do sixth grade work how can he do seventh?" said the mother. "Tell me what you would do if you were in my place?"

"If he belonged to me, the first thing I would do would be to find out what foundation he had for the work," returned the friend.

"But I do not know how to do that," cried the mother. "I never had any experience in teaching."

"Get a tutor," said the friend briefly.

The mother found a tutor for the boy. It was discovered that he was weak in arithmetic. He would stumble on any of the multiplication tables and was the same with any mental or written work. He worked laboriously and was perfectly at sea all the time. All of his other work was of the same order. And now no matter how much he is tutored he will be handicapped by the lack of the foundation he should have gotten in the primary grades.

If a child is not keeping up with his present grade work, do not place all the blame on that grade teacher. Teachers battle all the time with this lack of a proper foundation for them to build upon. A certain excellent third grade teacher asked for a second grade for the following year. Asked why she desired to change, she explained that she found third grade work too hard.

"So many of the children are not up-to-grade that I not only give them third grade work but first and second as well. I cannot do all the extra work."

A few years ago a mother insisted that her daughter take eighth grade work two years. Ruth had not failed the first year but she had missed a great deal of the work on account of

sickness. Ruth at first did not want to stay behind her class. But her mother explained that she would find high school work much easier if she had a good foundation in the common subjects.

"Could you pass an examination in those subjects to get a teacher's certificate?" asked the mother.

"Horrors no," cried the would-be freshman.

"Very well, then you may take them until you can."

"But I do not expect to teach," said Ruth.

"That makes no difference. I want you to have a good foundation. You need it whether you teach or not."

Ruth finished high school with honors. Now she plans to become a grade teacher with normal training.

Two mothers were visiting a school exhibit. "It is all very fine," said one mother, "but I do wish my child could read and spell."

"See that he does," answered the other mother whose boy was doing fine work in school.

"Tell me how," she asked in distress.

"Cooperate with his teacher. Follow his work closely. Let him know that you are interested and in sympathy with him and his work."

A boy dropped out of high school. His parents blamed school conditions. A friend asked the mother about his standings as to class work. She replied that she did not know what they were. She had signed his cards? Yes, but it was usually when she was very busy and she did not pay much attention to them.

How very different things would have been for that boy if the mother had only exerted herself and shown an interest in his work. He was never a bad boy, just indifferent in his school work. His ambition had never been aroused. He felt no call to study.

It is very discouraging to teachers to work hard and get no help from parents. They give all the individual work possible but often children fall behind in spite of their best efforts. Very often the cooperation of parents would prevent this and there would be far better results. There must be a good foundation if the work is going to be satisfactory all through school.

EMMA TUOMY.

Bemidji, Minn.

The importance of a good foundation for the child's education cannot be overstated, but we are very far from securing a correct understanding on the part of parents and teachers concerning what constitutes a good foundation. The child needs to know his multiplication table, otherwise his work in mathematics later on will be wobbly and uncertain. He needs to know his grammar or he will never be quite secure about the correctness of his writing or his speech. Of course, he should know how to spell, otherwise dire calamity stares him in the face. But, after all, none of these things nor all of them together constitute an educational foundation. They are at most instruments which are more or less indispensable. The mechanic must have a mastery of his tools, and it needs no argument to convince any rational being, whether parent or teacher, that the child needs to master the tools which are indispensable for the getting and for the proper use of knowledge. But the real foundation of the child's education lies much deeper than this. It consists of the conscious elements which hold in embryonic form the whole future content of the conscious life of a man or a woman. The thought content is of the first importance, and with this should be linked in inseparable union feeling, emotion and imagination, no less than the power of will necessary to coordinate and to subordinate the various elements of the child's growing conscious life.

From an examination of a number of the first readers in use at the present time it would appear that there is a widespread conviction that the thought material of the primary grades is of little or no concern. They are designed evidently in the conviction that the child must learn to read first and afterwards suitable thought material may be presented to him in the printed page, and in the learning to read any combination of words will do, provided the words are short and simple. There is one primary book still used in many of our Catholic schools in which the first lesson consists solely of two words, boy, girl. The lesson consists in printing these words in script and in ordinary type and then shifting the position of the words in the different forms of type. The changes are rung on the same two words through several lessons. The words "and" and "the" and "a" are gradually introduced followed by the inevitable "see." This occupies six or seven lessons. There

is then added the "cat" and of course, a "rat" for the cat to chase, but instead of chasing the rat the cat contents himself with seeing it, and the rat instead of running at the sight of the cat is content with seeing the cat and the boy and the girl. The grotesque absurdity of the whole thing is only a little more amazing than the fact that any teacher would attempt to use the book or that any school authority would impose it.

Not infrequently the thought material presented in the early grades is seriously objectionable. The developing child mind demands germinal thoughts that will unfold progressively and in due time bring forth a legitimate harvest. The child is hungry for seed-thoughts and he will not rest content with any other. Yet many adults seem to think that the child's delight is with the leaves, whether red or green, instead of with the seed and fruit. Nevertheless, it is notorious that a child is not interested in detail, but in the great fundamentals. Witness his first drawing of a man! It consists of a circle with a vertical line representing a nose, and a horizontal line representing a mouth, with two dots for eyes; the neck is usually represented by a single line and the torso by a more or less irregular quadrangle from which two bent lines with frayed ends proceed to represent arms, and two lines with bends at the end of them without frayed ends to represent the legs. Now this drawing is valuable as an indication of the nature of the content of the child mind. The man of his mental vision has a head, a neck, a torso, four limbs, and fingers; the fact that toes are not represented indicates that they are not as vividly in the child's consciousness as fingers, a fact that is probably due to the use of shoes by the adults of his environment. It is true that the neck is very thin and frequently too long, that the legs are out of proportion and have no knees, that the torso has rather less shapeliness than we are accustomed to attribute to it. But the child has the central elements and they are the very elements that would be given by an anatomist were his description to be reduced to the minimum. In other words, the child's mind has the germinal thought which will in due time unfold into an adequate representation of a man. His mental picture does not consist of vivid portrayals of finger-nails and eyebrows and hair and the other adornments of man. He is concerned, in a word, with the seed and not with the leaf, or even

with the branch, and it is highly important that the right seed-thoughts be given to him.

Another First Reader in prevalent use opens its first lesson with a colored picture showing a dog in possession of a dish of food while a cat is crouched in an attitude of intense longing on the window sill just above him. The picture is calculated to attract the child's attention and his apperception masses are such as will enable him to assimilate the idea, and it should be noted that this idea is the germinal idea of the animal world, namely, the struggle for existence and the survival of the strong. It is the central thought of the jungle, and in its full development reveals the tooth and claw lifted to their highest efficiency. This is the germinal thought, the central thought, of the brute world and of man disinherited and reduced to the brute level. There is scarcely a thought in the whole range of available material that is more completely unsuited to the needs of the Christian child nor one that is in more complete accord with the educational theory of those men who have renounced all belief in God and in a spiritual soul, of those men who believe that human life at its highest represents nothing but refined and elaborated animal instincts. Why was this thought chosen as the very first thought to be implanted in the child's mind? It could not have been the deliberate intention of the author, whose name the publishers do not reveal to us, to betray the little ones into the hands of their ancient enemy. One is forced to the conclusion that the picture finds its way into this lesson because of the impenetrable ignorance of the author, but this being granted, how, I ask again, is it possible that Christian teachers should rest content with the practice of putting this book in the children's hands. When we turn from the picture to the thought represented in the language of the lesson we will be convinced at once that the author of the book had absolutely no claim to a knowledge of modern pedagogy. The first line of the lesson in print and with diacritical marks is, "See," "the cat," "the dog;" the second line repeats the first in script; the third line drops out the definite articles and inverts the position of "dog" and "cat," and drops the use of the diacritical marks. The fourth line brings back the definite article and repeats the verb, thus reading, "See the dog," "See the cat." This is the end of the lesson. It is unintelligible without the

picture, and evidently it is intended to implant the idea of the brute struggle for existence firmly in the child's mind as the first step in the educative process.

It still remains an unsolved mystery why writers of First Readers and Primers feel obliged to use the word "see" almost to the exclusion of any other verb, and to keep on repeating it for an indefinite time. The child loves to "do," and only indulges in the "seeing" when he is selfconscious and embarrassed. Who has not seen a baby in one of those embarrassed attitudes, backed up against a mother's protecting knee and rolling its eyes to take in the different elements in his surroundings; while he keeps up the balance of activity by sucking his thumb? It is the business of the teacher to win him out of this attitude as soon as possible, instead of fastening it upon him by the eternal repetition of "see." Lesson II of the book before us continues this "see." Its first line reads "sees," "a boy," "a girl," this with diacritical marks; the second line is a repetition of the first in script; the third line drops the article and the diacritical marks and reads "sees," "boy," "girl." Then follow five sentences, all of which are built on the word "sees"; "The girl sees a boy"; "The boy sees a girl"; "The boy sees the dog"; "The cat sees a dog"; "The dog sees a cat." The third lesson rings the changes on the personal pronoun; "Do you see the boy?"; "Does the boy see you?" etc.

Now if it were permissible in good pedagogy to indulge in "don'ts," we would probably begin our list of "don'ts" for the thought material of the child in the first grade with, Don't put into his mind the thought of the brute struggle for existence and survival of the strong; don't direct his thoughts towards sex; don't let his mind dwell on himself. For if there are any three things that will work his undoing, they are surely beast aggressiveness, sex impulse, and selfishness or self-consciousness. Nevertheless, these are the three thoughts which it is found right and proper to first instill into the baby's mind upon his arrival in the first grade, and which it is the business of the school to cultivate at the expense of almost everything else for months.

There is only one plausible explanation to the riddle before us. These books were not written with any view to implanting in the child's mind thought material. The authors must have

sought word-drills only; they must have been wholly indifferent to thought content. This view of the case is reinforced as we pass from lesson to lesson of the first book which we were just examining. It closes with a review lesson which is a jumble of wholly disconnected thoughts without any attempt at organization. It might just as well be read backwards as forwards. One of the functions of the child's first book is to assist in teaching the child the art of reading, but this is only one of its functions, and that an incidental one. The central purpose of the book, its main function, should be to present and to assist in organizing the right thought material in the child's mind, and while doing this to lead him into a knowledge and command of a written vocabulary. It is not the function of a book, however simple, to make the beginning for the child in the mastery of written language. The beginning should be made on the blackboard. It should be in script and the second step should be a successful transition from script to print through the use of some form of charts. The child should not be embarrased with a book until he is able to use it with profit. It will ordinarily require six or eight weeks to prepare a first grade child for the profitable use of his first book. During this time of preparation he should have mastered a limited vocabulary in script and print, but the nature of this vocabulary should be determined by two factors, first, his spoken vocabulary, and secondly, the vocabulary used in his first book.

As far as possible, the first words to be taught a child in written form should be selected from the most vivid portions of the child's spoken vocabulary. This will usually guarantee the presence in the child's mind in a vitally vivid way of the thoughts to be expressed by the words of his first drills. It is, in fact, the thought content which signifies and not the spoken word, so that in the case of foreign children who have little or no spoken vocabulary in English our rule would have to be amended, so as to stress the proper thought content. It might perhaps be better expressed by saying that the words chosen for the early drills at the blackboard should be such as express the child's most vivid thought content.

This rule, however, will not suffice. For the words which the child is to meet in his first book must be kept in view. The child should be led towards them as rapidly as possible. If he

does not already possess the necessary thought material it is the business of the teacher to develop this through games, and stories, and other properly selected experiences.

We may be asked, Why hasten towards the first book during those preparatory weeks? The answer is obvious. The book should help the child to gain a mastery of new words through context which will give better and more rapid return than can be looked for from the preliminary stages of the process where the blackboard is the chief reliance. It is for this reason that we should not linger unduly in the preparatory period. No unnecessary word should be introduced at this time. There should be strict economy in the child's efforts until he begins to get direct returns which will give stimulation and courage for further endeavor.

A context method is of course unavailable until the child is in possession of some vocabulary. The meaning of a new word in a context of well-known words may usually be reached without much effort, and where the thought is familiar to the child and the spoken word for it is at his command he will readily enough supply the new word, even if it were represented in the text by a blank. In this way the context is constantly aiding the child, giving him the word and the thought; but this clearly belongs to a later stage. The beginnings must be made in another way.

The method recommended for this preliminary period has been aptly called the action method. In it the beginning is made with action words whose written symbols are used as signals to release the child's activities. The procedure is briefly as follows: The teacher writes an action word on the board, such as "run," "hop," "skip," "fly," etc., and then proceeds to do what the chalk indicates. The children are next invited to perform the action with her, and in subsequent exercises the children are required to perform these actions without the teacher's leadership.

In this procedure, the sensory motor arc is called into requisition, the visual impression is made to issue immediately in the appropriate motor activity. This deepens and strengthens the visual image of the word. The child is next encouraged to reproduce the word with chalk at the blackboard and with a pencil at his desk. The motor activity in question is again

utilized to deepen and correct the visual image. After the image has thus been rendered so familiar as to function without an effort, the child is directed to translate it into oral language. It is important that this sequence be strictly observed. The nerve current underlying the conscious states involved should be directed over the simplest path at first. This is from the visual image in the cuneus to the motor area in the parietal lobe, and thence to the muscles in question. The association of the symbol and the appropriate activity is natural and direct. It is the primary meaning of all sensation. It is in this way that sensation in all elementary forms of life aids in securing the proper adjustment of the organism as a whole to the physical environment from which sensory stimulation comes. The second stage relies upon the instinct of imitation. The child is led in this way to reproduce what he sees, and his effort will be lessened if, instead of observing the entire word, he is permitted to observe the teacher writing the word slowly. In this procedure the point of the teacher's crayon as it moves along the lines is producing successively in the child's mind images which tend to cause appropriate motor reactions in the child's muscles. When the word is thus firmly fixed in the visual area it is permissible to associate it with the auditory image in the temporal lobe, and with the speech center in the third left frontal convolution. This is a roundabout path, but the current will readily be made to flow over it without causing confusion provided the direct relationship of the symbol with appropriate motor activities has been previously established firmly.

The next step in the method involves the use of the object of the action, either direct or indirect, such as "Run to the door," "Roll the ball." The action word previously established here furnishes the point of departure, and the object in which the action culminates may readily be established in connection with it. The subject may then be added, and later on, the modifiers of the verb and of the nominal elements. In this way, the necessary groups of words may be built up, which will serve as effective context a little later on. In fact, in the process just outlined the beginnings of the context method are discernible. "Run to the," contains something of the object "door" or "desk" even though it be in an indefinite manner. It implies at least

the existence of some goal which is to be determined by the new word. The context element becomes still more apparent in the next step, in which the word introduces a modification of that which was previously known.

The children will very soon discriminate effectively between the various sentences or stories that gradually come to occupy their places on the blackboard, and they will delight in carrying out the instructions given to them through the chalk. It is a mistake to suppose that the small words are easier for the children to learn than big words. The longer word has more characteristics than the shorter word, and "breakfast" is easier than "is," as there is much less likelihood of the child's confounding the former word with others than there is of his confounding the latter. The important thing is that the thought in question be entirely familiar to the child, and next to this, that the spoken symbol be familiar to him. The first of these relationships makes known to him the thought, while the second gives him the spoken word or symbol through which he has been accustomed to retain and to use the thought.

In the Teacher's Manual of Primary Methods, page 266, a list of the words are given which it is necessary that the child should know before he undertakes to use his first book. The twenty-five words under (*a*) are necessary before the child should undertake to read in the first lesson of the first book. The six words under (*b*) should be added before he can read the second lesson, etc. The entire list of eighty-three words covers all that it is necessary to develop completely by the use of blackboard and chart. It is intended that the list of words given on page 267 be partially developed in the same way during the course of the first year. They should be developed in the order indicated so as to permit the child to use his book without undue difficulty. Sufficient direction for this work will be found in the Manual.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A MODERN PRINCIPLE OF ENGLISH PROSE

It is not a new principle in point of time or indeed in point of fact. It is not even new in point of theory. It is, however, very new in practice, so far as the business of modern instruction in English is concerned. By "modern" we understand the twentieth century and the present year of grace.

The principle is new in practice because modern instruction in English is still complicated by certain late-Victorian ideas. These ideas have caught hold amazingly of the American system of education, and have been developed here to their logical conclusion. The outcome has not been altogether happy; for these ideas, like the Victorian point of view, concern themselves with the *form* of things, with what is secondary in the true mental order, with the outward correctness which leaves the spirit untouched. One of these ideas occupies itself with grammar and reduces what ought to be organic to something which the late John Bannister Tabb appropriately described as "*bone* rules." The italics are ours. Another of the ideas busies itself with the teaching of reading and the study of literature—in which it secures a certain facility at the ultimate expense of fertility. The last of the ideas pursues its orbit round the center of English prose composition. The result has been commonplaceness, banality, and a loss of strength, for the body of prose has been fed at the expense of the soul. The new principle, on the other hand, cares little for the body until the soul is fed. It follows, in this, the best theology, and like it leads to great achievements.

This new principle, curiously enough, was enunciated in the very midst of the Victorian period and somewhat in the manner of a voice crying in the wild places of civilization—for it was first spoken in Ireland by Cardinal Newman. It would be too much to expect the Victorian era to pay heed to it, in so far as it offered a new principle of education in the teaching of language. The Victorian period was too narrowly pleased with the existing order of things. To urge a new principle was to disturb, and to displease and perhaps to annoy. Especially would this be true of such a principle as Cardinal Newman's.

Newman's principle was engaged with the spirit of man and his naked thought, at a time when thought and spirit were coldly regulated and repressed by what G. K. Chesterton has happily described as "the Victorian compromise"—that habit of mind in which a chilly correctness and good form were set as the only possible ambition for the cultured. In education the late nineteenth century went over entirely to this point of view, with the result that for a generation we have been teaching everything pertaining to English with *form* as the first objective, and everything else second. We have achieved, in consequence, the superficial. The Victorian methods unfortunately still hold their ground. Indeed one of the very newest books (1917)[1] on the teaching of English in the secondary school lays down these "five imperatives" for the teaching of composition:

1. Develop a sense of form and organization.
2. Discover and arouse the individual's interest.
3. Stimulate keen observation and graphic phrasing.
4. Make use of other studies in the curriculum.
5. Criticize constructively and sympathetically.

These "five imperatives" sum up the matter neatly. They tell likewise the whole story of American English. For the result of these five imperatives must necessarily be an external and superficial use of English prose. The spirit and purpose of language is nowhere included—namely, to be thoughtful and to express thought. *Form* first—it is the old Victorian principle. The new principle recognizes and insists upon something antecedent to form—*i. e., thought.* The new principle, happily, is no longer the voice from the wild places which it was in Newman's time; but it is still very new in the theory of teaching English, especially English prose composition. It is new in practice particularly, so new that perhaps an examination of its essentials may prove of some present advantage.

The new principle might best be set forth in Newman's own words: "Thought and speech are inseparable from each other. Matter and expression are parts of one; style is a thinking out into language." To this Newman adds the corollary that litera-

[1]The Teaching of English in the Secondary School, C. S. Thomas, Houghton Mifflin Co., 1917, p. 48.

ture is "thoughts expressed in language." "Thought" he defines as "the ideas, feelings, views, reasonings and other operations of the human mind." The new principle concerns itself with two of these propositions, first, that "literature is thoughts expressed in language," and second, "style is a thinking out into language."

The new principle does not regard words except as a detail of style. Words are of subordinate concern for they are merely the signs of thoughts, do little or nothing of themselves, and have only such significance as the minds of the speaker and of the hearer give them. Their function is largely to call up and usher into the area of direct mental vision the associated thought, and thereupon, like a well-trained servant, quietly to withdraw until again required. They are only a means to an end; they are an effect, not a cause; they are secondary to a primary which is *thought*. Neither are they to be confused with language, for language is merely the *tongue* of a people: the customary sounds made by the tongue under the control of the brain while occupied with the effect to communicate its thought. Language is primarily action, physical action under the control and direction of mental action, and varies directly accordingly to the civilization of the people who employ it. It is the result of the judgment of the intellect formed upon the material brought in through the senses. If this material represents the environment of a Hottentot, the result is an African dialect; if it represents the Latin and Romance civilization, the result is Castillian Spanish or Parisian French. In any circumstances the language of a people is, in essence, their effort to express thoughts by means of signs made with the vocal organs. It is, therefore, the habits of thought of any people which determines the character of their language, and it is their environment and their development which affect and determine immediately that language. Words are accidents in this development. They arise, flourish, decay and are forgotten. Indeed the very language itself will die when the habit of thought which called it into being vanishes from the world. So long as the thought is vital the expression of it will live—and no longer. Language, therefore, is a living thing above and apart from the words which happen, at any given time, to compose it. For language is the expression of thought, and it is

the nature and quality of the thought which constitutes not only language but literature as well.

It is on something of this philosophic premise that the modern principle of prose composition is built. Therefore does it assert that "literature is thought expressed in language" and "style is a thinking out into language." It recognizes that Nature's way in language is the right way: from cause to effect: from thought to form; that the natural way to learn a language is first to speak it and then to write it. It insists that English is essentially a matter of the tongue, a fact which is lost sight of in the organization of many English departments which would separate expression and literature, whereas every logic —of language, of history, of experience—proves them inseparable. The four greatest masters of English were by profession public men and speakers—Chaucer, Shakspeare, Jeremy Taylor and Cardinal Newman. It is the common experience of army officers who go out to India from England that their little children, quite innocent of any grammar or course in composition, pick up Hindustani far faster than their sire who had spent laborious hours upon it in his library—laborious because he reversed nature's own process. Biology and psychology buttress this fact with the scientific information gathered from empiric tests in the laboratory. Every instance will demonstrate nature's true process, a process always the same—*thought to form.* Indeed it may be this very natural process that produces genius; for genius seems to be chiefly the functioning of usually *un*developed areas of the brain under the impulse of an unusual spiritual perception: the issue of which is compelling truth set forth in uniqueness of form. This is notably true of poetry, though it applies to prose as well. The modern principle of English prose composition would recognize therefore, this natural process in language, identifying it with the proper process of the mind—from action to utterance, from functioning to expression, from thought to form. It would develop the power of thought and stimulate creative effort. It would teach every student of English, first and above all else, *to think in the English idiom.*

It would do these things because literature is an art, not an abstract science susceptible of exact definition. As an art, literature is purely personal, is entirely a result of thought

and meditation, and is of the inner spirit. To teach literature as an art it must be taught personally and with ample room for the play of personality. Not that it should give way before unregulated, untutored impulse. There is a restraint proper to art as there is a restraint proper to morals. Art, like all things of the mind and soul, must be disciplined, else its spiritual perceptions may not always be clear, and its expression not always faithful to the thoughts which inspired it. It does enjoy a large measure of freedom, however, and so there must be freedom, as well as discipline, in the study of it and the teaching. This freedom can come only from within, since art comes from within. This freedom is a matter of thought, of the intellect; and so is art—the outward expression of the inward thought of the time and the generation. Literature is such an art. It must be studied as such, felt as such. It must be regarded as a personal thing, still vital and organic, still growing under the influence of the genius, thought and spirit of the time. It is, in itself, subject to no arbitrary canons and is impatient of them. It knows no necessity beyond that for expression of the thoughts within. It is content if it achieves satisfactory utterance of these thoughts, satisfactory in the sense that they are intelligible to the audience of that generation to which they are addressed. And finally, it is to attain such expression that this modern principle is calculated. As a principle it seeks only to supply an existing want. It has no other function.

There is at present no single work which describes comprehensively this principle and its function, although one or two recent works on rhetoric make something of an attempt to recognize it in their plan and practice. The embodiment of it remains for some book in the future. In outline, it would consider as its first problem the nature of English prose and its present trend of development. As a help to this it would consider briefly the previous history of the language. It would attempt to disclose the direct relationship of thought to form, of thought to language, and to expose this relationship in detail. It would then proceed to the composition as a whole, and the manner in which it must conform to the fundamental logic of all right thought—*i.e.*, by being one, clear, and properly proportioned. It would then proceed to the examination of

the smaller units of the composition—the paragraph, the sentence, the word, considering them always in relation to the thought which is seeking expression by their means. In the end it might examine briefly the forms of discourse which time and the genius of the race has evolved—the argument, the exposition, the narrative, the description. They are, however, distinctly less important than the main business of prose which is to express thought as idiomatically, *i. e.,* as much in the native English fashion, as may be. To that end, personal, familiar subjects of immediate interest are apt, as topics for writing, to provoke the best efforts, the best thought, the best style. The criticism of the issue should always be helpful, constructive, honest, and adapted to the individual. The spirit in teaching such writing of English should be one of friendly comradeship in an intellectual adventure. In the light of this principle the writing of English is an adventure, for this modern principle of English prose is very much of its own generation, and is in spirit essentially imaginative and forward-looking. It regards English as something developed by the life and thought of the times, and would be abreast of the development, especially now when so much is stirring in the world. It is modern also because it is seeking to attain a strength and vigor which contemporary English prose here in the United States so seriously needs, and which must come from a habit of vigorous, informed thought, since obviously it can come from no other source. Here in Washington at the Sisters College we are endeavoring to put the principle to the pragmatic test. We are persuaded that procedure from thought to form, since it is the natural and historic development of language, should likewise be the logical principle for any organized study thereof. It is a principle new only in practice, and to that extent only is it modern. Such modernity, surely, in a time of profound change and upheaval like the present hour, requires little justification—for it would only anticipate and be prepared against the needs of a great tomorrow.

T. Q. B.

NOTES AND QUERIES

There are some interesting new books among the autumn lists of the different publishers. In spite of the war and the

advanced prices of ink and paper, there seems to be an increase of activity in the book world instead of a decrease. Fiction is as much in demand as ever, with this difference, that it dies and is forgotten more quickly than before. The lives of most novels have been brief since 1914. More serious works seem to be more in demand.

In the introduction to an edition of Newman's "University Subjects," in the usually commendable Riverside Literature Series, the following gem of theology appears: "He (Newman) had no sympathy with or understanding of that serene faith which is able to rise above skepticism, which faces freely any new truth however startling, which needs and cares for no creeds, knowing that they but change and fail—a faith which connects itself purely with the Divine and is not afraid." What intolerable rubbish!

The vogue of O. Henry grows apace. He has now won his European reputation and his place in the history of the short story seems assured. Before long he will probably appear in the reading lists of short stories for the schools. He deserves such attention.

Oxford has recently acknowledged the merit of the work of Henry van Dyke by conferring upon him the honorary degree which she gives usually to the poets, the degree D.C.L.

Montrose J. Moses, who has to his credit an edition of "Everyman," is the editor of an historical collection of American plays the first volume of which is to appear presently from the press of E. P. Dutton and Co. The first volume will include the beginnings of the American stage. There will be a critical preface to each play, setting forth the dramatic and social conditions of the period, and there will be many facsimiles and reproductions of old prints and portraits.

It is announced that Doubleday, Page and Co., are about to open a department of education, in anticipation of a demand for new text books—after the war—books which will recognize the profound change that is sweeping over the face of the world and setting in train new thoughts and new tendencies in education and knowledge. It is an interesting undertaking, although by no means novel. The necessity for new methods and for such a press called into being the Catholic Education Press some years ago.

Q. Who is the leading Catholic novelist in English of our time?

Joseph Conrad is fairly entitled to that distinction. Doubleday, Page and Co., are his publishers in the United States. His work is Catholic not in the sense that the work of Canon Sheehan is Catholic, or the work of Robert Hugh Benson, but rather in the sense of the work of Marion Crawford—Catholic in spirit even though secular in theme. In other words his themes are gathered from his own experiences of the life of his times, and his treatment of them is invariably characterized by a healthy moral tone. Mr. Conrad is by nativity a Pole, and Conrad is an English abbreviation of his full name. His style is robust and at the same time polished, and his technique is very interesting. Not only is he our leading Catholic novelist in English but he is perhaps the leading English novelist of the time, not even leaving out of account Mr. H. G. Wells.

Q. Please give the names of books useful for the college study of the history of the English language.

In general, "The Story of English Speech," by Chas. Noble, published by Richard Badger of Boston. A popular treatment may be found in "The English Language," by L. P. Smith, published by Henry Holt. "The History of the English Language," by O. F. Emerson, published by Macmillan, and "The Making of English" by Henry Bradley, are standard works.

Q. Can Shakspeare be taught with profit in the seventh and eighth grades?

Inasmuch as the dramatic instinct is very pronounced in children, and inasmuch as they should be familiar with dramatization all through the primary and intermediate grades, it should be comparatively easy to introduce them to Shakspeare before they enter the secondary school, especially to one of the comedies—say "The Merchant of Venice." Shakspeare ought not to be out of the range of any eighth grader who has retained any remnant of juvenile imagination. Moreover, Shakspeare himself was compelled to depend on boys, who had still their soprano voices, for the interpretation of even his greatest female rôles, so that surely *some* of his plays, at least, ought to be within the comprehension of an eighth grade boy or girl of today. In our personal experience we have found that Shaks-

peare is read and studied almost invariably with interest and profit by eighth graders, and not unseldom by seventh graders, when the play is properly presented. There are editions especially prepared for the grades, and consequently the matter of a suitable text presents no difficulty. All that is necessary is to engage the attention of the pupils by telling them enough about Shakspeare's life and times to interest them in the more picturesque and romantic aspects of his age, sketching for them in a just-sufficiently-tantalizing outline the story of the play, reading parts of the play aloud, and then developing it as a dramatic unit, paying only such attention to the finer points as may be unavoidable. The music of the verse, and the imagination displayed in Shakspeare's unfolding of the story will inevitably draw the children on and in, while an occasional dramatization of the more thrilling or amusing scenes will complete their captivation. They are always intensely interested in the human side of the characters, and will usually debate fiercely the "why" and "wherefore" of conduct, especially in the hero and heroine. There is a moral beauty, too, which will not be entirely lost upon their young minds, so that in every way it is possible to teach Shakspeare in the last grade or even the last two grades of grammar school both with profit and with pleasure to pupil and to teacher.

RECENT PUBLICATIONS

THE GRADES.—*The Teaching of Poetry in the Grades*, by Halliburton and Smith; *Language Teaching in the Grades*, by Cooley; *Teaching English in High School and the Grammar Grades*, by Bolenius; all published by Houghton Mifflin Co.

SECONDARY SCHOOL.—*The Teaching of English in the Secondary School*, by Thomas; *The Teaching of Poetry in High School*, by Fairchild; *The Teaching of Composition*, by Campagnac; same publisher as above. *Self Cultivation in English*, by G. H. Palmer, as above.

COLLEGE, UNIVERSITY AND GENERAL.—*The Essentials of Extempore Speaking*, by J. A. Mosher, Macmillan; *News Writing*, by M. L. Spencer, D. C. Heath, publisher; *English Composition as a Social Problem*, by Leonard, Houghton Mifflin Co.; *Effective English*, by Claxton and McGinniss, Allyn and Bacon. *The Yale Shakespeare*, the first volumes of which have just been issued by the Yale University Press, New Haven, Conn.; *Essays on Modern Dramatists*, by William Lyon Phelps Macmillan; *The Art Theatre*, by Sheldon Cheney, Alfred A. Knopf, publisher; *The Little Theatre in the United States*, by Constance D'Arcy Mackay, Henry Holt and Co.; *Representative Plays of American Dramatists*, by Montrose J. Moses, in three volumes, of which volume 1 is to appear soon, E. P. Dutton Co.; *The Insurgent Theatre*, by Thomas H. Dickinson, B. W. Huebsch, publisher. *Tendencies in Modern American Poetry*, by Amy Lowell, Macmillan; *Dreams and Images*,

an anthology of Catholic poets, edited by Joyce Kilmer and published by Boni and Liveright of New York; *Malory's Morte D'Arthur*, by Vida D. Scudder, E. P. Dutton. *The Substance of Gothic*, by Ralph Adams Cram, Marshall Jones Co., publishers. *The Value of the Classics*, edited by Andrew Fleming West, the Princeton University Press. *The Well of English and the Bucket*, by Burges Johnson, Little, Brown and Company, publishers, a book on English prose and the teaching thereof. *Some Modern Novelists*, by H. T. and Wilson Follett, Henry Holt and Co.; *The Moderns*, by John Freeman, Thomas Y. Crowell and Co.; *William Dean Howells*, by Alexander Harvey, B. W. Huebsch, publisher; *The Soul of Dickens*, by W. Walter Crotch, Chapman and Hall, publishers, London, Eng.; *On Contemporary Literature*, by S. P. Sherman, Henry Holt and Co.; *The Supernatural in Modern English Fiction*, by Dorothy Scarborough, G. P. Putnam's Sons, publishers; *The Way of All Flesh*, *Erewhon*, by Samuel Butler (two reprints of famous novels), also *The Note Books of Samuel Butler*, all three published by E. P. Dutton. *Life and Letters of Maggie Benson*, by her father, Arthur Christopher Benson (the niece of Monsignor Benson), published by Longmans Green; *Letters About Shelley*, interchanged by Edward Dowden, Richard Garnett and W. M. Rossetti, edited by R. S. Garnett, published by George H. Doran Co.; *The Middle Years*, an autobiography by Henry James, Charles Scribners' Sons; *Mark Twain's Letters*, 2 vols., edited by Albert Bigelow Paine, Harper and Brothers; *Correspondence of John Henry Newman with John Keble and Others (1839-1845)*, edited at the Oratory, Birmingham, and published by Longmans Green. *American Ideals*, edited by Norman Foerster and W. W. Pierson, Jr., a selection of essays, addresses and state papers illustrating the development of American social and political philosophy, Houghton Mifflin Co.; *A History of American Journalism*, by James Melvin Lee, Houghton Mifflin Co. *A Short History of England*, by Gilbert K. Chesterton, John Lane Co.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

The readers of the REVIEW will rejoice to learn that the Sisters who are doing graduate work at the Sisters College of the Catholic University are receiving recognition for their work from the highest authorities in the world.

Major Garrison, the writer of the following letter, is a recognized authority in the medical world. He is the author of several volumes on medical topics, including a History of Medicine. Sir William Osler, Bart., was formerly a professor in the Johns Hopkins University and is recognized as one of the leading authorities of the world on his subject.

Army Medical Museum,
October 11, 1917.

THE SECRETARY,
Catholic University of America,
Brookland, D. C.

DEAR SIR:

Would it be possible for me to obtain a personal copy of the interesting graduating thesis of Sister Mary Rosaria entitled, "The Nurse in Greek Life" (Boston, 1917)? If so, I should appreciate it very much. I saw this dissertation recently in the Library of the Surgeon General's Office and think it a very scholarly contribution to the history of medicine as well as of general culture. I enclose a stamp for transmission of the pamphlet, if I may have one, and, if another copy is available, I should be greatly obliged if you will sent it under the other stamp to Sir William Osler, Bart., Regius Professor of Medicine, University of Oxford, 13 Norham Gardens, Oxford, England. From what I know of him, I feel sure that he would appreciate it very much and read it with interest.

I am, very respectfully,
(Signed) MAJ. T. F. H. GARRISON,
Army Medical Museum,
Washington, D. C.

GOOD POSTURE AND ITS IMPORTANCE IN SCHOOLS

The only thing to do to raise the standard of health among school children and to give them the proper start in life to which every child is rightfully entitled is to employ school

gymnastics, for it solves this problem of how we can counteract the natural tendency of a child to sit with shoulders stooped.

There seems to be a certain type of child whose natural tendency is to sit or stand with good posture, but this is the exception. As a rule careful instruction is absolutely necessary to secure good posture of the majority. Realizing this, we can see that physical education is essential if we wish our boys and girls to leave school with good physiques. If the schools will accomplish this much, the pupils will undoubtedly go through life better equipped to compete in the work which they have chosen to follow. But on the other hand, if the schools allow them to leave with some physical deformity, their physical infirmity will be a handicap all through life, even though mentally they be specially gifted.

Another great injury which is likely to follow the continuance of bad posture is the effect on the spine. If a child sits during school hours with shoulders inclined forward or leaning to one side, the spine will readily incline also. If this condition is continued day after day through school hours, we shall eventually get a permanent abnormal curve, with its accompanying effects on the general health of the child.

For when any part of the body is forced to assume a position which is contrary to nature, it affects the rest of the body; thus a deformity in any part of the body would affect the general health, and we find the effect still more far reaching when we consider the effect on the mind.

It has been conclusively proven that the physical condition reflects on the mental, and that mental activity is so closely related to physical vigor that they are inseparable, and thus conditions are transmitted the one to the other.

A child who is suffering from impaired physical health will also suffer more or less from mental depression, and consequently the child's power of concentration will not be up to the standard it would be if he were physically fit; and as concentration is the basis of all study, the child will have difficulty in keeping up with his daily studies.

So we can truthfully say that a child physically handicapped is mentally handicapped as well.

In summing up all the injuries which may be due to bad posture, we find, in reality, they are the effects of neglect to pay

sufficient attention to the child's physical education and we can see the paramount importance of school gymnastics. But it is very gratifying to those who have the welfare of our future citizens at heart, to know that educators are gradually realizing the importance of this subject, and we hope in the not too distant future that physical training will be a compulsory part of every child's education.—*The Posse Gymnasium Journal, September,* 1917.

HOW TO USE THE BRAIN

No matter how good a brain one has he will not be a good student unless he learns early in life how to use his mental powers to the best advantage. The reason why boys and girls of mediocre ability outstrip naturally brilliant children in school and in after life is because the former have learned how to use their brains, while the latter have not.

Knowing how to acquire knowledge with the least time and effort is as important as knowledge itself. Too many children and grown persons as well make the mistake of thinking that they can learn by bulldog strength and tenacity alone. Educators are just awakening to the fact that there are right and wrong ways of studying and that it is of the utmost importance for everybody to know the right way.

Dr. George Van Ness Dearborn has recently made some very interesting discoveries about efficiency or, as he calls it, economy in study. What he has found out is of great value not only to those who are still in school or college, but also to those who have passed that stage, for the acquisition of knowledge should never cease until we are dead.

Real interest in what he wishes to study is, Dr. Dearborn finds, the first step in the making of a good student. Once this interest is really acquired you learn almost reflexly and without any great effort, because it is a pleasure to you.

Whatever you have an interest in, you enjoy doing, and that is the reason why well-adapted work in the long run is the most certain, if not the greatest, of human delights. Many people think of work as a necessary something disagreeable rather than agreeable, but it is certainly one of life's most permanent and substantial satisfactions and delights. All great, useful and original work ordinarily is done under conditions such

that the work is enjoyable, there being always enough interest about it to make it pleasurable. It is under these conditions, furthermore, and generally under these alone, that the largest amount of energy is expended.

There are two efficient ways of acquiring knowledge—the conscious and subconscious. Conscious, or deliberate study, is what school children call "grinding," and is essentially a restraining process. When we study consciously we must hold back fatigue, the impulse to distraction, the stimulus of the senses, the longing for change, and keep everlastingly at the task of forcing our brains along new pathways.

The conscious student must avoid "false study" in which the eyes are open while the brain is shut and, except in a few instances, he must avoid learning by rote.

Attention should not be concentrated on a book for too long a time without rest. Every twenty minutes or so the student should walk around the room for a minute or two. This activity will draw some of the blood of your brain into your legs and will relieve the strain on your eyes.

The other method of acquiring knowledge—the subconscious —consists in subconscious observation on one's subconscious mind. It is by this method that most of the endless details of knowledge are supplied, and without it we could not understand anything worth learning.

A good example of this kind of study is a young child learning to speak. He does not at first consciously strive to pick up the marvelous art of speech, but none the less he acquires it quickly, in part by imitation.

There are three different ways of learning by this subconscious method—by seeing things, by hearing things and by actively doing things.

For the student who uses the conscious and subconscious methods of study intelligently, examinations cease to be a bugbear. They simply take care of themselves.

"Examinations," says Dr. Dearborn, "are not intended to trap you, but are intended as means to find out how much you know or do not know; mostly, in fact, how much you do not know. Cramming for an examination is like carrying weights in your pockets when getting weighed; you are cheating yourself. The economical way is to keep your notes posted up in

your books and in your brains every day so they can associate, and you learn much faster, giving your subconscious faculties a better chance. The power of grasping ideas is an extremely valuable one. Pick out the gist and sense of a running discourse, select the ideas and express them in your own words." —*The Posse Gymnasium Journal, September,* 1917.

NEW TYPES OF CLASS TEACHING

No attempt is made here to present those types of class teaching which, accepting as facts existing curricula, try to make the best of the bargain by the use of improved methods. Such discussions have their place, and none of us would undervalue them. Certain newer types of class teaching, which may well claim our attention today, involve readjustments of both materials and methods, and depend for their existence directly upon the recent educational theory which takes intelligent account of the type of society desired.

The day dawns when citizens of our great republic may have a really practical education, one which in its very process, as well as in its precepts, shall help individuals to enter intelligently into the experiences of democratic life. Leaders in the field of edcation have been doing some hard thinking, asking, "What kind of a society does our nation really want, and how can we best prepare our youth to develop such a society?" Whole groups of educators are coming together to "study the basic principles which must underlie a system of education suited to the needs of a democratic society such as ours"; still other groups take definitely as their problem—Education for Democratic World Citizenship.

Our society needs persons who are trained in intelligent and conscious cooperation for a given desired good. This involves training in self-sacrifice, initiative and originality, but it also involves such experience and training in exercising judgment that persons will know when and where to follow. To be able to choose intelligently and cheerfully whom and when to follow demands as much training and is as important in our social life as leadership. Ability in leading and in following can be satisfactorily attained by no method less sure than experience. It will be a part of the business of education, therefore, to insure this experience.

A new attitude in education is involved here. It is no longer merely that of transmitting to more or less passive individuals a body of inherited knowledge, but rather of helping immature individuals to develop in their present physical and social environment. The very term "immature" denotes, as Professor Dewey points out, potential growth. This means that we shall encourage initiative, originality, variation, and believe in possible constructive use of the environment by the new members of society, a use in itself to be a real contribution to the common weal, a forward step in social evolution. From this point of view children can no longer be used "without reference to their emotional or intellectual dispositions." "Giving and taking orders modifies actions and results, but does not of itself effect a sharing of purposes," says Professor Dewey (Democracy and Education, page 6). It is this sharing of purposes, this conscious cooperation for the common good, that we must find ways to develop.

Since the objective of all education is efficient living in society, it seems clear that experiences in the classroom should not be unlike those in society itself. Situations real to the child should give rise to real problems whose importance is recognizable by the boys and girls who face them, and the methods of solving these problems should be true to the best ways of solving them in real life. The products of work should be socially valuable also if the self-respect of the worker is to be increased and incentive for further effort supplied. This means a departure from much of our present practice in mere "bookish" teaching. The knowledge acquired by the race through these long ages will surely be needed, but when it is brought as a help in understanding or solving problems pupils themselves feel, it will be welcomed more intelligently, and because it will be used by them, will be understood and valued.

Let us now turn to a consideration of some of the experiments in class teaching that have grown out of this principle. We must emphasize at the outset that they are experiments, concerning which it is too early yet to make final judgments. The one under way at Teachers College, under the direction of Miss Patty Hill of the Kindergarten Department, has interested me greatly; it seems to be rich in suggestion, and permeated by daring common sense.

The big, sunny kindergarten room seems little like a classroom when one enters it in the middle of the morning, nor would the uninitiated dream that school was in session. "Where is the teacher?" asked a visitor, and it took a minute to locate her, over in one corner with a group of busy children. The kind of order to which most of us are accustomed, even in kindergartens, does not prevail. Not all the children are doing the same things at the same time in the same way; most of them seem very busy, however, and their whole attitude says that their business is important. They are talking together, making a noise in fact, for all the world like natural workers. "Co-operation in real life does not come, ordinarily, in actual quiet," Miss Hill often says. We see that the environment is rich in suggestion. There are plants and flowers and a bird, slides and a seesaw and other apparatus for exercise. All sorts of raw materials invite activity—blocks or boards large enough to build a house in which children may "live," as well as many other "real" things to use. Over near the windows, for instance, are a doll family or two, with real put-on and take-off clothes, real beds for dolls to sleep in, with sheets and pillow cases and all the rest. There are real little wash tubs, too, for washing the clothes when they get soiled, and real irons that get hot, with which to iron them. Instead of singing cunning little songs, accompanied with motions, about washing clothes, the children wash real clothes in real tubs with real soapsuds. These boys and girls in their play have been performing one of the really useful arts of life—not merely singing about it.

Children are quite free to choose what they shall do, but once having chosen, they must complete a given undertaking before changing. They can work as they please, alone or in groups. The teacher is always there to give suggestions and help when needed, but children are encouraged to help themselves and each other, which they do to a surprising extent. They make their own rules, and keep their own order. In general no child has to do, or not to do, anything unless the whole group decides it. The other day, for instance, the group had decided that they wished to play a certain rhythm game. One child did not wish to play, which was all right. But when he decided he did wish to play with the cart, and made so much noise with it that the children could not hear the music,

they stopped proceedings, talked it over, and then and there made a rule that the cart should not be used during such games, and the child had to desist. Here was actual experience among five-year-olds, of government of the people, for the people, by the people.

One of the interesting facts has been that although most of the children start out as little individualists, when they get to working with materials real enough to involve problems similar to those in industry and society, cooperation has tended to come naturally. When you are handling pretty big boards, a yard or more long, you soon find it useful and natural to have someone working with you who also wants to build a house and will take care of one end of the board while you handle the other. And when you get the house all made, you usually need someone to keep house, or bank, or store, with you. After you get it built, too, you want it safe for a while; you realize that other children want their things safe, too. So the question of property rights arises, and people experience what being a good, or bad neighbor means. In real life people cooperate over just such things; how natural and right that children should learn that way too.

In this experience of becoming householders in the play world many things are involved. First, children must decide what kind of houses they wish, for what use, what style. They often make crude sketches of these, or choose their ideal from pictures. Next, they use judgment in selecting from the available raw materials those they wish to use, and in putting them together so as to get the desired results. This has involved usually much self-criticism—testing of thought in the light of results.

It will be seen that children here, in seeing for themselves something that they choose to do, and then starting to do it, are working on projects. This way involves activity, a central characteristic of all experience-getting, and therefore invaluable. It has been said that if one person sets up a certain goal, and another strives, the activity of neither is complete. The project must be freely adopted, set up, by the individual himself, to be really useful in education. It may be suggested by someone, the teacher perhaps, or by the group, or by the environment. The important thing is that it shall become the individual's very own, enlisting his real interest and effort.

Among the many great values of this project type of teaching is the natural way in which so many phases of experience come to children—interrelated as they are in real life, not artificially separated as they too often are in school rooms. A good illustration of this came to me recently from a project enthusiastically taken up by a sixth grade class in public school. The school board was planning to erect a new building for this school, and the children were much interested in the plans and elevation. The board was considering whether to buy the cement blocks for the foundation from a local firm or from one in a neighboring town. The teacher told the children about this, and they discussed it in class. It was soon realized that they really had no basis for knowing which would be wiser, and they decided to find out. First, they had to know what concrete blocks really were in order to understand their value. A committee from the class visited the local factory, and returned with directions for making concrete blocks, which the class proceeded to try out for themselves. It was found that this was hard work, and that even after they had performed all the varied operations, satisfactory results were not forthcoming. So the whole class visited the factory. This led to a discussion of the principles of hydraulic pressure. Next, they figured out, on the basis of the plans, the number of blocks needed. The question of cost led them to write to the neighboring town for prices, to add charges for freight, and to compare the result with home prices. The economic and social question of patronizing home industries inevitably arose, with interesting discussion of local tax-payers involved. All in all, the study constituted an important training for citizenship, not only in the actual cooperation needed to carry it through, but also in the problem of expending public money wisely. It correlated, too, training in language work, arithmetic, science, and industrial arts, under which headings the scheme was worked out in the teacher's mind.

We all of us know that we are far from being experts in this matter of teaching—that although we realize the enormous values attaching to types of project teaching, we are still too new at approaching the problem from that angle to discover, and so help children to discover, enough suitable projects to meet the needs. We in religious education are quite as badly off

as everyone else—more so in fact, because we have so little of the children's time at our disposal that the difficulty of finding projects which can be accomplished in the given time is enormous. We believe, however, that our great opportunity and our great task lie just here.

A certain church-school kindergarten group has long since been interested in the children of a nearby day nursery. A few weeks before Christmas the teacher and children were talking of the coming holiday, with its gifts and other joys, and the teacher asked, "What do you suppose the Day Nursery children will have at Christmas?" The class took up the subject at once, and when it developed that these other children might not have any tree or presents, one child explained, "Let us give them a tree!" "How can we do it?" asked the teacher, "and what kind of a tree shall it be?" They talked it over, and with great good sense finally decided to make the trimmings themselves, since buying the tree would take most of their money. So for two Sunday mornings they busily made lanterns, covered balls and pasted chains out of colored paper. Each child chose what he wished to do and worked hard at it. On the second Sunday one small girl stood gazing reflectively at the tree, then at the little chain in her hand. "Let's join them all together," she suggested. "It will be lots prettier." At first there was dissent, but presently all were convinced, and the short chains were joined and put on the tree, making an impressive showing. To the teacher's astonishment and joy the little group felt what it had done, for all agreed with the child who sighed as she gazed rapturously at the tree, "It's nice to do things together." Surely these children had entered into the spirit of the Christmas-tide.

Another example comes from a primary group in a week-day school of religion. It developed that the children's home life was very meager, and lacking in real understanding of what a home meant or of a child's possible contribution to it. In the first get-acquainted days of teacher and pupils, the teacher told of where she had lived last year, in far off Syria; and of how the boys and girls there had begged her to show them pictures of American children's homes. "I wonder if we could send them some pictures," she asked. And presently they decided to bring in pictures showing the kind of homes they would

like those boys and girls to see and which would help them to understand us. Each child made a book, in which he pasted the pictures he selected. It was interesting to note that almost all of these city children insisted on country places as their ideal homes. From furniture catalogues they chose furnishings for the different rooms of the house, meanwhile talking about what was done in those rooms. Questions as to how different were the homes of the Syrian children, and what different things they did, came naturally. So after the books were finished the class proceeded to find out how a shepherd boy in Syria lives. The children made the shepherd's hut out of construction paper, and tore flocks of sheep to live in the adjoining sheepfold. It was necessary for these little city tots to take a trip to the park to see sheep before they could do this. During these weeks the teacher was telling a charming serial story, about a friend of hers, a shepherd boy named Mohammet. She told of the things he did—of how he hunted out the greenest pastures for his sheep family; of how the sheep were frightened and would not drink at the swift, rushing mountain streams, so Mohammet wandered for days, until finally he found a place where a big tree had fallen into the stream and made a quiet pool at which the sheep could drink happily. And she told of how one stormy night she had found all the sheep in Mohammet's very own house, comforted by his care and the sound of his voice. "There was a shepherd boy once," she went on, "who, thinking about God and the way He cares for His children, sang a song in which he likened God's care to a good shepherd's care of his sheep." Then the children learned the beautiful shepherd psalm, which can never again be meaningless for them, for they have experienced its meaning.—*Religious Education, August,* 1917.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The second class of 116 young men who are preparing to become paymasters in the U. S. Navy have entered upon their course of study at the Catholic University and are now domiciled in Gibbons Hall. Their regular drills and exercises on the grounds, and marching to and from the dining hall, have given a martial color ond tore to the campus.

Solemn Requiem Mass was celebrated in the chapel of Divinity Hall on Saturday, October 20, for the repose of the soul of the Reverend Charles I. Carrick, vice-president of St. Thomas Hall and graduate student of theology. Rev. Robert T. Riddle, president of St. Thomas' Hall, was celebrant; Rev. James M. Hayes, of the Catholic Sisters College, deacon; and Rev. James A. Geary, president of Gibbons Hall, subdeacon.

All classes in the University were suspended to enable professors and students to pay their tribute of respect to their late associate and co-laborer. The chapel was crowded with clergy and laity. The Rt. Rev. Rector, Bishop Shahan, was present in the sanctuary and delivered the eulogy. He spoke in an affectionate and feeling manner of the ties which had bound Father Carrick to the University during the past three years of study. To Father Carrick the University had become in a peculiar sense a home, for, since his coming to America from Ireland three years ago, he had known no other domicile. His life at the University had been that of the model young priest, for study, industry, piety and faithfulness in every duty placed upon him. He had served with great satisfaction in his office as prefect over the lay students, and his dissertation on "The Ethics of War" promised to be a notable contribution to that international subject.

Father Carrick died at Plainfield, New Jersey. He had undertaken to assist Rev. Fr. B. M. Bogan at St. Mary's Church for the summer months, was striken with appendicitis, and never recovered from the effects of the operation. During his illness he was shown the greatest kindness by the townspeople and clergy of Plainfield with whom he had associated so short a time. His funeral from St. Mary's Church was largely attended by Catholic and non-Catholic admirers and friends.

Father Carrick was a priest of the Archdiocese of San Francisco and was to begin his labors in the archdiocese upon the completion of his work for the doctorate in theology. R. I. P.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second convention of the Ohio branch of the International Federation of Catholic Alumnae was held at Toledo on October 12, 13 and 14. The opening function was a reception to visiting delegates and guests by the Ursuline Academy Alumnae in the auditorium of their Alma Mater at 8'o'clock, Friday evening. The formal opening took place at the Hotel Secor, headquarters of the convention, on Saturday morning at 9.30 a. m. The business session began at 10.30 o'clock, and, with a recess for luncheon at noon, continued until 5.30 p. m. At 6.45 in the evening the delegates were the guests of St. Ursula Alumnae at a banquet at the Secor Hotel.

The program for Sunday, October 14, provided a solemn High Mass at 10.30 o'clock in St. Francis de Sales Cathedral, to which the public was invited. At the close of divine service the visitors were treated to an automobile ride around the city, after which they were the guests of Notre Dame Alumnae at a dinner in their academy on Bancroft and Monroe streets. Another auto ride, this time around the Mau ıee Belt, was enjoyed by the guests; and the tour ended at the Ursuline Academy, where Benediction took place in the chapel. After service, tea was served in the refectory. At 8 p. m. the closing session of the convention was held.

The members of the local branches of the Federation, the Ursuline Academy and Notre Dame Alumnae, were enthusiastic over the convention, and cooperated heartily with the Committee on Arrangements: Mrs. Frank Snell, Miss Helen Conlon, Miss Mabel Crowley and Mrs. Stanley Kenney.

At the reception on Friday evening Mrs. Frank Snell, president of St. Ursula Alumnae, presided; Bishop Schrembs gave the address of welcome; and the response was made by Mrs. Putnam Anawalt, of Columbus, Ohio Governor of the I. F. of C. A. As a prelude to the reception there was a short musical program, to which Mrs. Austin Gillen, dramatic soprano, accompanied by Mrs. Helen H. Clarke, both of Youngstown, and Miss Loretta Long, of this city, contributed selections. St. Ursula Orchestra played throughout the evening.

Miss Mabel Crowley, President of Notre Dame Alumnae, was chairman of the formal opening of the convention, Saturday morning; Right Rev. Monsignor J. T. O'Connell, Vicar-General of Toledo, delivered the invocation; Hon. Chas. M. Milroy, Mayor of Toledo, made the address of welcome; and Rev. Francis E. Malone, secretary to Bishop Schrembs, presented greetings to the guests. Mrs. Putnam Anawalt presided at the business sessions of the convention.

At the banquet Mrs. Frank Snell, chairman of the Committee on Arrangements, introduced the toastmistress, Miss Helen Conlon, first vice-president of St. Ursula Alumnae, Toledo, who had charge of the following program: "Our Flag," Miss Helen Speyer, St. Ursula Alumnae, Toledo; "The Power of Womanhood," St. Mary Alumnae Association, Columbus; "Our President" (Miss Clare Cogan), Mrs. Frank A. Hahne, Notre Dame de Namur Alumnae, Dayton; "The Immortality of Good Deeds," Ursuline Alumnae, Cleveland; "The Press," Miss Regina Fisher, Mt. St. Joseph Alumnae, Philadelphia, Pa.; "Our Governor" (Mrs. Anawalt), Miss Mabel Crowley, Notre Dame Alumnae, Toledo; "Absent Members," Miss Helen Conley, St. Ursula Alumnae, Toledo; "Friendship, Its Value to the Catholic Alumna and Alumnae," Miss Eleanor Murphy, St. Ursula Alumnae, Toledo; "Patriotism," Miss Mary Unnewehr, Our Lady of Mercy Alumnae, Cincinnati; closing address of the convention, Miss Clare I. Cogan, Brooklyn, N. Y., president of the I. F. of C. A.; "The Star-Spangled Banner," by the entire assemblage.

Right Rev. Monsignor O'Connell was the celebrant of the Mass, and Very Rev. Edward A. Pace, of the Catholic University, Washington, D. C., preached the sermon on Sunday. At the Sunday evening meeting of the convention the three ideals of the International Federation of Catholic Alumnae were considered. Miss Virginia C. May discussed "Catholic Education;" Miss Sara F. Kountz treated of "Catholic Literature," and Rev. William J. Engelen, S. J., of St. John University, a recognized authority on the social question, spoke on "Catholic Social Service." Mrs. Gillen gave several social selections, and Miss Alberta Miehls played the "Etude in D Flat Major" by Liszt.

Just prior to the Ohio State Convention, a meeting of the Executive Board of the International Federation of Catholic Alumnae took place at the Hotel Sinton, Cincinnati, on

October 9, 10 and 11. Important matters pertinent to the growth and progress of this great organization were considered during the three days' sessions, at which Very Rev. Edward A. Pace, D.D., Ph.D., of the Catholic University, Washington, presided.

Members of Executive Board are: Miss Clare I. Cogan, A.M., president, and Mrs. James J. Sheeran, Brooklyn, both founders of the International Federation; Vice-presidents, Mrs. H. T. Kelly, Toronto, Canada; Mrs. Anna T. Paine, A.B., Prairie du Chien, Wis.; Mrs. E. J. Moore, Wilkes-Barre, Pa.; corresponding secretary, Miss Helen Reed O'Neil, Brooklyn; recording secretary, Mrs. John McEniry, Moline, Ill.; treasurer, Mrs. William Muldoon, Jamaica Plain, Mass.; trustees, Mrs. Frank A. Hahne, Dayton, Ohio; Mrs. Daniel V. Gallery, Chicago; Mrs. D. A. McAuliffe, New York City; Miss Mary Judik Smith, Baltimore; Miss Pauline Boisliniere, St. Louis, Mo. His Eminence Cardinal Gibbons is honorary president of the Federation, and Right Rev. Thomas J. Shahan, S.T.D., J.U.L., LL.D., Rector of the Catholic University, is director.

FEDERATION OF CATHOLIC SOCIETIES

The sixteenth annual convention of the American Federation of Catholic Societies, which was opened in Kansas City, Mo., on Sunday, August 22, with Pontifical High Mass in the Cathedral, was attended by thirty-five Archbishops and Bishops, about five hundred priests, and several thousand lay delegates. Archbishop Bonzano, the Apostolic Delegate, was the celebrant of Sunday's Mass, and Archbishop Glennon, of St. Louis, delivered the sermon. So vast was the crowd that two field Masses were celebrated in the Cathedral yard.

Archbishop Glennon presided at a great mass meeting in Convention Hall on Sunday evening. Addresses of welcome were delivered by Bishop Lillis and Mayor George Edwards, of Kansas City. John Whelan, of New York, president of the Federation, responded.

"With grateful, appreciative heart," said Mr. Whelan, "I accept your greetings to our organization and thank you for the welcome which the American Federation of Catholic Societies has received from Kansas City. We were assured of an open-armed reception even before we came. The fame of your loyalty and devotion to everything truly American and

Catholic has spread from ocean to ocean and from the Lakes to the Gulf. Besides, everyone knows the heart of Bishop Lillis is as large as his princely body. But, nevertheless, we had not conceived the full measure of your cordiality. We are grateful for it, and we return it with all our hearts.

"A year ago almost to the day we met in the commercial metropolis of the country under the inspiring leadership of Cardinals Gibbons, Farley and O'Connell. Since that time events have transpired, perhaps, the most important in our history.

"First of all, we had a great triumph. After years of patient, faithful and successful work, the Federation won at last the formal approval, the fatherly adoption of the American Hierarchy. The Archbishops of the United States, at their annual meeting in Washington, in the month of April last, voted unanimously that the American Federation of Catholic Societies is worthy of all confidence, cooperation and support; is granted a permanent committee of the Archbishops to act as directors and guides, and is henceforth part and parcel of the official life of the Catholic Church in the United States.

"But soon after this great lesson came a very severe cross. The Lord called to Himself the noble-hearted man, the great Bishop who first publicly broached the idea of the Federation, and who was its mainstay from the day of its inception until the day he breathed his last. We lost by death the father of our organization, Bishop McFaul. No words can express the gravity of this misfortune. But we must bow our heads in submission to the will of the Lord, and confidently believe that His never-failing Providence and love will send us others to take the place of the hero who has passed away. Every man who has ever been connected with the Federation will, as long as he lives, treasure, give thanks for, revere and love the memory of Bishop McFaul.

"Almost simultaneously with our great loss, our beloved country was obliged to enter the terrible European war, to fight the battles of democracy, and to make sure that government of the people, by the people, and for the people shall not perish from the earth. One of the most important works of our convention must be to devise what, with our numbers, our position, and our strength, we can do for the honor, the glory, the safety of the Star Spangled Banner.

"We Catholics do not need to spend much time making protestations of loyalty. Sometimes in days of peace and prosperity certain people of un-American spirit take delight in unfair criticism and even downright calumny against the Church and its members and get an audience. But whenever the battle flags have been flung to the breezes, in the Revolu-

tionary War, in 1812, in the Civil War, in the struggle with Spain, the flower of our Catholic men have been in the van of the American troops.

"There are three great helps that the Federation can render our fatherland in the present crisis. The first is to spread everywhere the spirit of devoted, unquibbling loyalty to all the policies of those whom the Constitution of the United States and the will of the people have made our responsible leaders in the war. The second is to keep the bodies and the souls of our troops in the field at the highest point of value by inducing all our people to combine with the efforts of those who are striving to supply and to support a full quota of Catholic chaplains in the camps and the armies. The third is to pray and to strive for the speedy advent of a real, secure and permanent peace, such as is contemplated by our Holy Father, Pope Benedict XV—a peace that will be founded upon the universal triumph of democracy, and that will make the Stars and Stripes mean more than before: the symbol of happiness, prosperity, freedom to all the nations of the world."

The Most Rev. Edward J. Hanna, Archbishop of San Francisco, declared in an eloquent address that there can be no permanent peace on earth until rulers recognize the teachings of Christ and hearken to the appeal of the Pope.

"There will be no permanent, abiding concord of princes and of rulers," he said, "until the men who sway the destinies of nations recognize the great moral sanctions of life, recognize that the human being is more valuable than all earth's possessions, recognize that mercy must season justice, recognize the higher code taught by Christ in accordance with which men are ruled by moral force, recognize and listen, as the age of faith listened, to him who, in the ways of Providence, represents Christ upon earth, and who, by his very place in the world's economy, is by divine appointment 'mediator of peace.'

"We had hoped that the wave of blood might not reach our peaceful shores, but those who guide the destinies of our great nation have decreed that in this struggle there is a question of human rights so appalling, so sacred, so imperative, that we may not stand aside. Our Catholic leaders have placed themselves clearly on record, and with no feeling either of fear or of hate, we, shoulder to shoulder with our fellows, are to play the mightiest factor in the world's great struggle.

"The struggle for human rights, the struggle for liberty and for democracy is one of the most stirring tales in all our world history. In God's own time peace must come to our embattled earth, and when carnage is no more and peace enfolds the land, then will come the real test of strength, then will be seen

the power of the truth that we preach—that only in Christ is the hope of democracy."

At Monday's session President Whalen in his annual address said:

"Our nation has entered the tremendous world conflict. All sacrifices demanded of us should be met cheerfully. Whether the great struggle be long or short, we pledge the undeviating loyalty to our country of the 3,000,000 Catholic men and women united in Federation. Through the 1,000,000 members of the national Catholic organizations affiliated with Federation we promise earnest support of the social and civic services projected for the aid and comfort of our brave boys at home in the great cantonments and those called overseas.

"Especially is it the function of Federation to assist in every way provisions for the spiritual needs of Catholic soldiers, who will number 35 per cent of the armed hosts. Our Government has provided liberally in the number of Catholic chaplains for the great armies to be raised. Already a number have joined the colors. In their eagerness to serve their country, more priests have volunteered than bishops could accept as their quotas of chaplains. These chaplains in the performance of their duties will have many demands upon them in field or cantonment. Let us extend to them all help and encouragement.

"Much as we deplore war, we want no peace with dishonor or with future danger to the starry banner or to the world at large. But this does not take from us our privilege and our duty to pray and to strive for a true, lasting peace that shall give speedy and permanent comfort to the long-suffering human race. We rejoice at the earnest, wise, fatherly efforts to bring about such a peace by our great spiritual chief, His Holiness Pope Benedict XV. His efforts will not be in vain."

Anthony Matre, national secretary of Federation, presented a voluminous report to the delegates, covering the various activities in which Federation had engaged during the past year. He stated that Federation is one of the greatest moral forces in this country, and that thousands of Catholics who for one reason or another have not become members follow Federation's lead because they know that Federation is working distinctly under the protection of the bishops and with the full sanction of the Pope. During the sixteen years of Federation's existence it has played an important part in the life of the Church and the nation and spoke out on all important questions.

"It has never entered into the field of partisan politics," said Mr. Matre, "and never will it try to control the political affiliation of any of its members." As constituted today, Federation has members in every State of the Union, in Porto Rico, Hawaii, Alaska and the Canal Zone. Thirty leading national organizations are enrolled, besides many county and State federations, with an approximate membership of 3,000,000.

Secretary Matre reported that the diocesan plan, which is to be adopted by the convention, has the endorsement of the Pope's Delegate. The adoption of this plan will place Federation on a firmer basis than heretofore, and will eventually embrace in its membership the 18,000,000 Catholics of the United States. The diocesan plan is already in effect in Boston, Milwaukee, Toledo, Grand Rapids, Covington, Newark, N. J., Trenton, N. J., St. Cloud, Minn., and other centers.

The report reviewed Federation's activities on the Mexican question and the interest the societies had taken in saving the lives of two Mexican bishops and in having religious liberty granted to the Mexican people, the same as we enjoy in the United States, but which is denied in Mexico by unjust laws. Letters from the members of the American-Mexican joint committee were presented, as well as a protest from the Catholic women of Mexico against the iniquitous laws of the new Mexican constitution.

The report disclosed Federation's crusade on all forms of vice and immorality. The societies have encouraged film censorship throughout the picture houses. Burlesque shows were flayed, and protests were effective in Cincinnati, St. Louis, Milwaukee and other centers where burlesque shows were made unprofitable by decent people. Branch Federations throughout the country are cooperating with vigilant societies in crusading against indecent theaters, dance halls, swimming pools, billboards, pictures and posters and all forms of objectionable advertising. Federation expects to win the cooperation of all women organizations during the coming year to bring about a reform in dress.

The report stated that thousands of Catholics are cooperating with the Red Cross, and that the report that Catholic

Sisters were not eligible for Red Cross service was investigated and Federation was informed by Jane A. Delano, chairman of the Red Cross Nursing Service, that Sisterhoods are eligible and will be assigned to duty without any restrictions in regard to uniform.

The report also stated that the Archbishops of the United States, at their annual meeting, held in Washington, D. C., formally approved of Federation, and a special Federation Commission was named to direct Federation. The members of this committee are Cardinal O'Connell, of Boston, chairman; Archbishop Messmer, of Milwaukee, Wis.; Archbishop Mundelein, of Chicago; Archbishop Hanna, of San Francisco; Bishop Canevin, of Pittsburgh, and Bishop Allen, of Mobile.

The secretary's report concluded with a letter from Cardinal Gasparri, Papal Secretary of State, in which the Pope commends Federation for its expressions of loyalty and devotion to the Apostolic See, and imparts the Papal blessing to all members of Federation.

Resolutions acclaiming the peace proposal of Pope Benedict, but pledging all Catholics of this country to the war program of the United States, and containing no clause urging acceptance by the American Government of the Papal suggestions, were reported favorably by the resolutions committee of the American Federation of Catholic Societies.

The resolution declares:

"In accordance with the unbroken tradition of loyalty for the foundations of this Republic, we solemnly affirm our inalienable attachment to the principles of American government, and we pledge without reservation our blood and our treasures for the defense and perpetuation of our beloved country."

The Pope's proposal was spoken of as follows:

"We reverently and joyfully acclaim the action of our most Holy Father, Benedict XV, in his proposal of a basis for the negotiation of peace between the warring nations, and we mark with pardonable pride the accord between the articles of agreement offered by the Supreme Pontiff and the tentative suggestions formerly made by the President of the United States."

Reorganization of Federation along diocesan lines, which eventually will bring all the Catholics of the country within the scope of the Federation, was authorized, when the report of the organization committee was adopted by unanimous vote. The plan outlined provides for the organization of the Federation in unions coinciding with those of each diocese and parish. The present organization is by counties and States. The present membership of about 3,000,000, under the new plan, ultimately will be almost 18,000,000. Under the new plan each diocese with a Catholic population of 300,000 or less will be taxed $1 for each thousand of population, and each diocese with a population exceeding 300,000 will be taxed $1 for each thousand of population up to 300,000 and 50 cents for each thousand exceeding that number.

Another resolution protesting against the "irreligious tyranny masquerading under the name of a democratic government in Mexico," and urging that the United States withhold any loan "until such iniquitous laws are repealed and religion made free," was passed. Other resolutions adopted provide for the raising of $100,000 for social welfare work; the suppression of motion pictures and literature tending to belittle marriage; fair play for negroes, this resolution being caused by the recent riots in East St. Louis and Houston, Tex., and the strictest cooperation in Government food conservation plans.

The following were appointed members of the committee to cooperate with the National War Council: Monsignor M. J. Splaine, of Boston; Monsignor J. R. O'Connell, of Toledo; John J. Hynes, of Buffalo; Charles Denechaud, of New Orleans, and John Whalen, of New York.

These were appointed members of the Federation committee to assist in the extension of the Catholic Theater Movement: Monsignor M. J. Lavelle, of New York; the Rev. John Wheeler, of Philadelphia, and Francis J. Smith, of Trenton, N. J.

A message offering "fervent prayer for happy success of your noble peace efforts" was cabled to Pope Benedict by the American Federation of Catholic Societies at the closing session of its convention on Wednesday. The message was signed

by Archbishop Messmer, of Milwaukee, and Bishop Lillis, of Kansas City.

The Federation elected Thomas F. Flynn, of Chicago, president, succeeding John Whalen, of New York, who was not a candidate. The following vice-presidents were named: J. J. Hynes, Buffalo; J. A. Collier, Shakopee, Minn.; Joseph Frey, New York; George Reinhart, Kansas City; James McGlaughlin, Philadelphia, and E. J. Cooney, Louisville. Anthony Matre, Chicago, and C. R. Schulte, Detroit, were reelected secretary and treasurer, respectively.

An executive board was elected, including Archbishop Messmer, Milwaukee; Bishop Lillis, Kansas City; Thomas H. Cannon, Chicago; Nicholas Gronner, Dubuque, Iowa; Edward Feeney, Brooklyn; Daniel Duffy, Pottsville, Pa.; C. W. Wallace, Columbus, Ohio; H. V. Cunningham, Boston; Charles I. Denechaud, New Orleans; F. W. Heckenkamp, Jr., Quincy, Ill.; F. W. Mansfield, Boston; Richard Dennis, Pittsburgh, and John Paul Chew, St. Louis.

The choice of the next convention city was left to the executive board. Chicago, San Francisco, Philadelphia and St. Paul have extended invitations.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Distributive Justice, The Right and Wrong of Our Present Distribution of Wealth, by John A. Ryan, D.D. New York: Macmillan Co., 1916. Pp. 442. Cloth, $1.50 net.

Perhaps the most perfect and enticing review of Dr. Ryan's book would be to reprint the table of contents. To the reviewer's personal knowledge, one glance by four people into that table of contents, as the book lay in its attractive but unassuming maroon cover on a library desk, sent the president of a large corporation, the treasurer of an important steel manufactory, an amateur student of economics, and a mere layman who has a Catholic taste in literature, promptly off to the nearest bookseller to purchase a copy for themselves. It is very difficult to discuss, lucidly and concisely and satisfactorily, the involved problems of the morality of private landownership and rent, the morality of private capital and interest, the moral aspect of profits, and the moral aspects of wages. Because of the unusual qualifications required for the treatment of these problems, their discussion and solution has been by no means entirely conclusive. Dr. Ryan epitomizes the various discussions, analyses the solutions, tests them by the canons of morality—and then suggests a basis for distributive justice which is so obvious and simple that it will probably be startling. Therefore did the four gentlemen, above referred to, hie themselves off to the bookseller's. They now believe, and the reviewer with them, that "Distributive Justice" is an unique accomplishment in economics, and a book to place on your shelves, alongside of Dr. Ryan's "A Living Wage," as a work most eminently valuable and decidedly worth earnest and diligent study.

"Distributive justice," writes Dr. Ryan in the Introductory Chapter, "is primarily a problem of incomes rather than of possessions. . . . It deals with the morality of such possessions only indirectly and under one aspect; that is, in so far as they have been acquired through income. Moreover, it deals only with those incomes that are derived from participation in the process of production. . . . Its province is not the distribution of all the goods of the country among all the people of the country, but only the distribution of the products of industry among the classes that have taken part in the making of these products.

These classes are four, designated as landowners, capitalists,

undertakers or business men, and laborers or wage earners. The individual member of each class is an *agent* of production, while the instrument or energy that he owns and contributes is a *factor* of production. . . . Now the product of industry is distributed among these four classes precisely because they are agents of production; that is because they own and put at the disposal of industry the indispensable factors of production." The problem which Dr. Ryan undertakes is the problem of the morality of industrial incomes, the right and the wrong of our present systems of distributing wealth, and the proper remedies for correcting the injustices of the present distribution.

The problem was enormously complicated by the great number of the remedies which have been proposed previously, and adopted only by various minorities of those who are engaged in the study of the problem. No one solution had as yet obtained a majority support. Take for example the question of the private ownership of land. The Socialists have one theory, Henry George advocated another, the Single Tax people urge a third, and then there is the famous encyclical of Pope Leo XIII "On the Condition of Labour," which contains the official teaching of the Church. Or take, again, the questions of the morality of private capital and interest, with all the conflicting theories of Socialists and non-Socialists. Dr. Ryan has not failed in any single instance to keep clear the points of view and the essence of the matter at issue—in itself an achievement. He has gone much farther, however, and has added to the discussion such suggestions and opinions as a Catholic moralist and economist would logically entertain and advance.

In the section on the Moral Aspect of Profits, the criticism of the principal canons of distributive justice—*i. e.*, the canon of Equality, the canon of Needs, the canon of Efforts and Sacrifice, the canon of Productivity, the canon of Scarcity, and the canon of Human Welfare—is especially sound and compact, while the discussion of the legal limitation of fortunes, and of the duty of distributing superfluous wealth, is most reasonably conducted.

The fourth, and final section of the book, is given over exclusively to the Moral Aspects of Wages, and those who are familiar with Dr. Ryan's "A Living Wage" will recognize in these pages the same vigorous advocacy of those principles of wage-justice which characterized the former book, and has been conspicuous

in the distinguished economist's public utterances. Again does Dr. Ryan insist that the minimum of justice is *a living wage*, and again does he advocate that: "For the wage earner proprietorship in a co-operative concern is preferable to any other kind of capital ownership because of the training that it affords in business management and responsibility, in industrial democracy, and in the capacity to subordinate his immediate and selfish interests to his more remote and larger welfare."

The conclusion suggests the *basis for distributive justice* which proved so arresting to the four gentlemen to whom we referred at the beginning of these comments. It is this: "Neither just distribution, nor increased production, nor both combined, will insure a stable and satisfactory social order without a considerable change in human hearts and ideals. The rich must cease to put their faith in material things, and rise to a simpler and saner plane of living; the middle classes and the poor must give up their envy and snobbish imitation of the false and degrading standards of the opulent classes; and all must learn the elementary lesson that the path to achievements worth while leads through the field of hard and honest labor, not of lucky 'deals' or gouging of the neighbor, and that the only life worth living is that in which one's cherished wants are few, simple, and noble. For the adoption and pursuit of these ideals the most necessary requisite is a revival of genuine religion." THOMAS QUINN BEESLEY.

International Realities, by Philip Marshall Brown. New York: Charles Scribner's Sons, 1917. Pp. 233. Cloth, $1.40 net.

"*Realpolitik*," writes Mr. Brown, now Professor of International Law at Princeton University and formerly a Minister in the diplomatic service of the United States, "has been badly discredited because of its Prussian associations. It has naturally become identified with the Bismarckian policy of "Blood and Iron"—the policy which sought German unity at the expense of other nations. In its essence, however, *Realpolitik* simply means that national policies should be based, not on theories and abstractions, but on solid realities." It is Mr. Brown's purpose, in his present book, chiefly to call attention to, and to emphasize, the nature of these international realities.

The fundamental reality, the basic element with which International Law must deal, is this—"If we cannot concede the abso-

lute right of a State to exist, we must recognize the rights of nationalities to exist." Mr. Brown continues—"We must recognize the vital fact that men are bound to group together into nationalities to achieve their common ends. Until we freely concede this fact; until we try honestly and dispassionately to determine the relative rights of nationalities, potential as well as already existing; to draw boundaries with due regard for their conflicting interests and sensibilities, we have not created those reasonably permanent nations whose interests it is the function of International Law to protect."

"This, then, should be the all-absorbing preoccupation of European statesmen and the citizens of the whole world as well: to endeavor to prepare the way for a peace which shall readjust the interests of all nations on a just and firm basis. If revenge, if the desire for reparation, for power and material aggrandizement, are to be the controlling motives in the peace conference which must end this and any war; if a just, scientific appreciation of the factors which compose the fabric of international policy does not dominate its councils, we may well despair of the future of the science of International Law as well as of the peace of the world."

Mr. Brown is alert to the possible dangers of Pacifism. He realizes "There exists a danger that Pacifism will discredit International Law by attempting to submit it to a strain it is not yet prepared to bear. Through a false analysis of the causes of war, a failure to understand world politics, and a complete misunderstanding of the nature, functions, and power of Arbitration, the Pacifists are likely to bring International Law into disrepute. They do not seem to realize the crucial fact that there are questions of non-judicial character which International Law cannot decide. If Diplomacy can find no solution, then war alone can decide questions of this character."

"Pacifists do not see that arbitral tribunals cannot indulge in judicial legislation where International Law may be defective. Odious as judicial legislation is in national courts, it is infinitely more so in international courts which by their nature cannot reflect common conceptions of rights and obligations. Work of this momentous character can be accomplished only by a properly empowered international Congress." . . .

"It is not generally appreciated that Arbitration is essentially

nothing more than a useful helpmate to Diplomacy. Nations go to war only over issues of vital importance which International Law is powerless to settle. They resort to Arbitration only over matters not worth fighting about which Diplomacy has been unable to adjust. The wars and arbitrations of the last fifteen years since the first Hague Peace Conference amply demonstrate this fact."

Mr. Brown, as a scientific student of international affairs, finds in the futile doctrine of the "Balance of Power" the source of the catastrophe which has overwhelmed Europe, and the world, in the Great War. "It is because the statesmen of Europe," he says, "have repeatedly ignored and affronted the sound principles of international health that their nations now find themselves brought so low." . . . "There never can be among nations, any more than in the physical world, or in human affairs, a stable equilibrium of forces. Nothing is permanent in international affairs; but there is no reason why nations should not honestly try to do justice to each other's legitimate interests. There is no reason why they should not obey sound principles when confronted with the solemn responsibility of tracing anew the boundaries of Europe. The maintenance of a "balance of power" has proved as futile as it has proved vicious. It would now seem high time to abandon the pursuit of this *ignis fatuus*."

He concludes: "There can be no true peace nor any justification for peace that is not based on the sound, righteous principle of respect for the legitimate claims and interests of every nation, whether conquered or victorious, small or great. The Great War will have been largely in vain if the nations concerned invoke again the iniquitous principle of the Balance of Power when they assemble to remake the map of Europe."

Much preliminary work, in the way of fostering common conceptions of rights and obligations, yet remains to be done, before the constructive work required to make International Law an efficient instrument for world government and peace can be undertaken. It is necessary to face the international realities that now confront us, and abandon any abstractions or illusions which entertain us, for otherwise the cause of permanent peace is hopeless. To do this, it is not necessary to give up our ideals, or to deny our vision. It is only necessary to consider the brute obstacles and crude facts as they actually lie before us, and try to remember that we are Christians.

THOMAS QUINN BEESLEY.

The Advance of The English Novel, by William Lyon Phelps. New York: Dodd, Mead & Co., 1916. Pp. 334. Cloth, $1.50 net.

O. Henry Biography, by C. Alphonso Smith. Garden City and New York: Doubleday, Page & Co., 1916. Pp. 258. $2.50 net, boxed.

Five Masters of French Romance, by Albert Léon Guérard. New York: Charles Scribner's Sons, 1916. Pp. 326. $1.75 net.

Thomas Maurice Mulry, by Thomas F. Meehan. New York: The Encyclopedia Press, 1917. Pp. 247.

It has been said that the developments of modern science and their application in so many striking ways have caused our people to cease reading learned books, and except for the rare specialist, keeps them thinking with their senses. If this be true, our people people can be reached effectively only through the concrete. The example of lives lived in the right way is the most effective form of teaching at all times, and almost the only form that has high efficiency at the present.

Lives of saints and heroes have two distinct values. In the first place they serve to determine the direction of the imitative activity of those who know them and think about their deeds, and in the second, they tend to move the individual through the impulse of imitation. The form of these values is possessed in the highest degree for Christians by the example of Jesus Christ, Who serves to orient all Christian life, but the strength of the imitative impulse is in inverse ratio to the distance which an individual perceives between himself and his imitative model. It is for this very reason that we stand in need of the saints, and particularly of the saints that live among us. In the light of these principles the life of Thomas Maurice Mulry can scarcely fail to accomplish great good in our midst.

The volume before us opens with a brief characterization of Mr. Mulry quoted from the pen of Dr. W. J. Kerby of the Catholic University. He calls Mr. Mulry "an old-fashioned man," adding: "There is no synonym for the term. He was old-fashioned.

There is no other way to say it. We can attempt to elaborate the thought. A man who is old-fashioned is a survival, protest, prophecy. He is a survival from another day, carrying the traces of standards and principles that are now neglected. He is a protest against tendencies and standards now in the ascendency. He is a prophecy showing what the world will respect and long for, when its better self shall come again to power. In this far-reaching sense Mr. Mulry was old-fashioned. To be simple is old-fashioned. To refuse to be misled by shallow ambitions, by short outlooks and aimless social rivalry, or to find home the fixed center of the world is old fashioned. To shape life and guide affections by the eternal truths is old-fashioned. To peer unerringly beneath the accidentals of life and to live in the presence of its eternal laws is old-fashioned. To refuse to be cheated by the lesser joys of life and to steer one's way with a compass electrified by the hand of God is old-fashioned. In this way Mr. Mulry was old-fashioned. God gave him that surviving grace."

The first half of the volume contains a brief sketch of Mr. Mulry's life, together with a series of appreciations of his life and work by members of the hierarchy and prominent laymen who are in a position to know something of the man and his work. The second half of the volume contains papers and addresses from the pen of Mr. Mulry himself. The book is eminently readable, and leaves in the mind a vivid picture of Mr. Mulry's many sterling qualities.

THOMAS EDWARD SHIELDS.

A Memorial of Andrew J. Shipman, His Life and Writings, edited by Conde B. Pallen, Ph.D., LL.D. New York: Encyclopedia Press, 1916. Pp. lxv+362.

"This volume is for a testimonial of the high esteem and admiration in which the late Andrew J. Shipman was held by his friends, whose names are herein inscribed. It is also, in a measure, the perpetuation of some of his many achievements in numerous fields of activity, as well as an inadequate though affectionate tribute to his virtues as a citizen and a churchman, whose thought, whose word and whose deed were always in perfect accord with the high ideal of life which he cherished so ardently and exemplified so nobly throughout his career."

The volume contains a brief biographical sketch which is full of

interest, and a series of appreciations and memorial resolutions drawn up by various societies and other bodies of which Mr. Shipman was a member. The remainder of the work contains a series of articles and addresses by Mr. Shipman. Mr. Shipman was a prominent lawyer at a New York bar, and, at the same time, a lawyer of the highest reputation in the Roman Catholic Church and in the Oriental Uniat Churches. His familiarity with the Ruthenian and Slavic rite made him perhaps the best authority in the English-speaking world on these subjects. His addresses deal with Spain, the Ferrer Case, with the Poles in the United States, and with the Slavs and with various Catholic topics of present interest.

THOMAS EDWARD SHIELDS.

Easy Spanish Plays, by Ruth Henry. Boston: Allyn & Bacon, 1917.

The object proposed to be attained by this little volume is praiseworthy, and might be adopted with great profit in the teaching of modern languages. The dramatization of the simple natural situations helps to bring out the meaning and to impress it upon the children's minds while it removes much of the dull dreariness of the typical exercises for beginners. The brief preface contains much valuable suggestion for the pedagogy of elementary language teaching:

"During my years of teaching in high school, the students in Spanish classes and in Spanish clubs constantly asked for short plays. Little material was available, although I spent many hours during my trips in Spain searching in book stores. This vain search aroused the desire to prepare for my eager pupils some simple plays in an easy style which would best appeal to them. All of these little plays have been produced before audiences by my former pupils, and have received a warm welcome.

"The object of the little skits is not merely to inspire interest, but also to meet the need of conversational aids. So many of the books of simple tales and anecdotes which interest beginners are not models for every-day conversation. Such texts, to be sure, stimulate a desire to read on into Spanish literature, but the conversation of simple, modern grammar most nearly meets the demand we hear for using Spanish. And we know how 'meatless'

and unnatural is a long-continued system of asking questions and demanding their implied answers. Conversation in life is not thus conducted.

"Both conversation and literature are essential to a fair knowledge of Spanish and we cannot afford to neglect either. Lack of opportunities to practise the speech outside of class hampers many an ambitious student. A spoken language, like piano playing, needs actual practice, and that frequently, not only in order to progress, but also in order to remember the material once learned. The best way for meeting this extra practice in many localities is confined to social language clubs. The memorizing of plays and rehearsals consequently necessary fix the idioms and commonplace expressions in the mind in a way no other drill can do."

Even in the study of Latin, which for the most part is undertaken as a key to a class of literature, vivid little dramas would be of inestimable value to beginners, particularly where the beginners are young. In this way a vocabulary would soon be mastered and the study of linguistic structure would be freed from the usual encumbrances, but the reason for this method is more urgent where the object is to acquire fluency in the use of the language. The notes and vocabulary included in the little volume will be much appreciated.

Thomas Edward Shields.

A Spanish Reader for Beginners, by M. A. DeVitis. Boston: Allyn & Bacon, 1917.

One of most serious defects of the educational methods which have prevailed for a generation in this country lies in the tendency to fragmentation and isolation. A multitude of subjects have been introduced into the curriculum and each subject was introduced and handled as an isolated quantity, vital organization being entirely omitted. The children of the first grade were taught to read and write and spell simply that they might acquire a visual, auditory and motor control of words. No other value of the matter presented was considered during the first three grades at least, and the readers for the higher grades were usually a collection of specimens without introduction or organic connection with each other or with anything else that was being achieved in the

schools. Improvement lies in the direction of integration and close corellation. Several distinct objects can and should be attained by one and the same exercise. The author of the present Reader has evidently been mindful of the pressure of this new need. He tells us in his preface, "The Spanish Reader aims to do four things: To furnish interesting, practical material for first year reading, to give the student a knowledge of the life and customs in Spain; to teach the geography, history and literature of Spain and of Spanish America; and to equip the pupil with the linguistic accoutrements needed for an invasion of the South American business world." A glance through the volume makes it evident that the author has achieved no mean success in the attainment of the four-fold aim proposed. The language is simple, the material useful and interesting. There is added a number of popular songs with music, abundant and practical notes, a few paradigms and a good working vocabulary. The Reader makes an excellent companion volume to Easy Spanish Plays.

THOMAS EDWARD SHIELDS.

Physics with Applications, by Henry S. Carhart, Sc.D., LL.D. and Horation N. Chute, M.S. Boston: Allyn & Bacon, 1917. Pp. x+469.

In this elementary text-book an effort, with some measure of success, has been put forth to so enrich the treatment of the subject as to capture and hold the interest of the pupils, without permitting the great central truth to be lost sight of. It is decidedly a move in the right direction. The frontispiece exhibits the result of printing in the four-color process. The first illustration in the text is that of a British tank crossing a shell hole. This is followed by an automobile. One need know very little of boys to realize in some measure the appeal which such illustrations make to interest. Tractor engines, flying machines and the hundred other striking appliances of the present may be utilized to teach mechanics quite as effectively as the old cut and dried methods that sought to confine the pupil's interest as far as possible to theoretical considerations. Of course, the aim must be, here as elsewhere, to lead a pupil from the concrete to the abstract, but it is well to remember that the beginning should be made in the concrete, in the present and in objects of teeming interest.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

DECEMBER, 1917

SURVEY OF THE FIELD

War conditions have, of course, affected, in an appreciable measure, the field of education, but we are not yet in a position to determine the nature or even the general trend of the effects which this great world catastrophe is likely to have upon our educational ideals and our educational practices. We can, however, in some measure, bring into focus the movements in the field of education up to our entrance into the war.

EDUCATIONAL MONUMENTS.

There has been a steady advance along several lines, the most notable of which is in the direction of standardization, and of intelligent measurements of the results achieved. For such a task the numerous surveys that have been made within the past few years should prove most helpful, but by all odds the most effective assistance in this direction is to be obtained from the United States Bureau of Education, which, under the able administration of Dr. Claxton, has accomplished a great deal towards unification of educational endeavor throughout the United States. Some months ago the report of the Commissioner for the year ended June 30, 1916, was published in two splendid volumes which are replete with valuable statistics, and thoroughly digested and organized information along many lines of present educational interest. The volumes should be in every school library, but in particular they should be in the library of every school that undertakes to train teachers. Among the new features of this year's report is a statistical survey of education in all foreign countries, from which reports have recently been received. This statistical material is arranged in three sections: elementary, secondary,

and higher. This material is particularly timely, in view of the present war by which the United States has become involved in the destinies of Europe. Moreover, no intelligent man can fail to desire definite information concerning the educational system and the educational ideals whose results are being exhibited in the present study. While interest is thus directed to the progress of education abroad, the Commissioner and his staff of experts have not neglected to bring into clear vision the most characteristic movement in the educational field in this country.

REPORT OF THE COMMISSIONER

The second volume of the report is devoted exclusively to statistical tables. The first volume is comprised in thirty-seven chapters, whose titles may be taken as the best indication of the comprehensive scope of the work which was carried on by the Bureau during the year in question. The chapter titles are as follows: General Survey of Education; Education in the Larger Cities; Education in the Smaller Cities; Rural Education; Elementary Education; Secondary Education; Higher Education; Vocational Education; Medical Education; Legal Education; Engineering Education; Commercial Education; Agricultural Education; School and Home Gardening; Home Economics; Education in the Home; Kindergarten Education; Educational Hygiene; Education of Immigrants; Educational Surveys; Educational Extension; Library Activities; Educational Work of American Museums; Educational Work of the Churches; Educational Work in the Young Men's Christian Association; Educational Work of the Boy Scouts, Girl Scouts, and Camp Fire Girls; Educational Boards, Foundations and Associations; Education of the Territories and Dependencies; Education in Canada; Education in the Latin-American States; Educational Activities in European Countries; Education in Russia; Education in Turkey; Modern Education in British India and China; Education in Australia and New Zealand; Statistical Summaries of Education in Foreign Countries.

From these chapter titles some idea may be formed of the scope of the work, and when it is remembered that these chapters were written by a group of experts with resources at their

command which are frequently out of reach of the private individual better comprehension is had of the value of the report.

The Commissioner offers explanation for the delay in issuing the volumes after the completion of the period studied, namely, June, 1916. The volumes appeared in the early part of 1917, and one is amazed at the rapidity with which the vast fund of information contained in the report has been organized instead of being disappointed at the delay. Moreover, a certain distance from the events is necessary in order to get perspective, and a clear view of the movements leading up to a year or two in the past is often more helpful than a view of the things that are happening in the immediate present, which too frequently are misunderstood and misinterpreted until time permits the details to be seen in their correct relationship. Of course, it is not possible to get a comprehension of many of the movements in education if our view is limited to the space of a single year. It is only when the trend is observed for several years that we are sure the movement is significant, instead of being due to some local or temporary disturbance. Accordingly the report, while dealing with the year 1915-16, does not hesitate to go back years, and at times decades for purposes of comparison and to trace development. "In other departments," the Commissioner states in his introduction, "the movements are so rapid and fundamental that it is very difficult, if not impossible, to gather all the significant facts relating to them, and to interpret correctly all their phases. In many instances only after the lapse of years may one distinguish with certainty the main trend of the stream from its cross currents and eddies."

SCHOOL ATTENDANCE

Of course, it is to be expected that school attendance will increase in the proportion in which our population increases. If it does more than this we have reason to rejoice at the success of our endeavors to conquer illiteracy. If it does less we would need to arouse public interest in the matter so that we might not fall back instead of advancing. The Commissioner's report shows that we have advanced at an average of half a million a year between 1910 and 1916, and it is calculated that the enrollment for 1916-17 was about 24,000,000,

which would be approximately 24 per cent of the population. This figure compares well with other countries, which many amongst us have been in the habit of looking up to in educational matters. The percentage in Great Britain was 19, in France, 17; in Germany, 20, and in Russia it was only a little over 4. Unfortunately, however, our pride in the high percentage of enrollment must be modified, if we take attendance as a basis, for there is a much higher attendance of enrolled pupils in the countries just citied than in our own, with much shorter vacations.

Concerning the attendance in the public schools it is shown that between 1910 and 1914 there was an increase of more than a million in the attendance at kindergartens and elementary schools, and in the high schools an increase of 303,743, while 110,180 was added to this number in 1915. The total attendance in public and private secondary schools in 1915 was 1,484,028. There were 13,929 public and private high schools in operation in 1915. The transformation of the public high schools from those giving two or three-year courses to those giving full four-year courses has been steady and rapid. Ninety-three per cent of all public high school students are now in four-year high schools.

The number of resident college students has increased steadily from 184,712 in 1910 to 237,168 in 1915, an increase of 52,456. During the same period the number of colleges was reduced. Between 1913 and 1915 the number of colleges was reduced by 33. From these figures it may readily be seen that the trend is toward a building up of larger and stronger colleges and the elimination of the weak and poorly equipped colleges.

The attendance at the various professional schools is significant. The total number of students in law schools in 1891 was 12,516; in 1916 it was 22,876. This latter figure shows an increase of 1,918 since 1914. While law showed an increased attendance during this time, medicine exhibited an opposite tendency. In the 96 medical schools reported there was a decrease between 1915 and 1916 of 2,898 students. This, however, was due, it would seem, in large measure, to the advance in entrance requirements to medical schools. Theological students diminished between 1914 and 1915 by 681 in the 164

schools reported. The number of dental students increased by 332 during the same year. In the training schools for teachers, normal schools, teacher courses in high schools, and the educational courses of colleges and universities there was in 1915 a total enrollment of 167,829. Of these 35,831 were attending courses in education given in colleges and universities. The magnitude of the teaching force to be recruited from these students was, in 1914, 706,152.

ORGANIZATION OF TEACHING FORCE

The public has not yet lost interest in the movement which for many years has been steadily increasing the percentage of women teachers, first in the elementary schools and then in the secondary and higher institutions. The greatest momentum of the movement is still to be seen in the elementary school. In the year 1900 the teaching force in the United States consisted of 163,999 men and 339,599 women; that is, 33 per cent men and 67 per cent women. In 1910 there were in the force 158,574 men and 471,633 women; that is, 25 per cent men and 75 per cent women. In 1914 the number of men in the public elementary schools had fallen to 89,615 from 116,416 in 1900, a loss of 26,801, whereas the number of women increased to 432,534; that is, in 1914, 24 per cent were men and 76 per cent were women.

In the high schools the woman teacher was later in arriving, and while making substantial progress in the conquest of the field, still her progress has not been so rapid as in the elementary schools. In 1900 the number of men and women in the public high schools was about even. In the following fourteen years there was an increase in the men teachers of 14,875, whereas in the same period the number of women increased 22,662.

TEACHERS' SALARIES

The increase of women teachers in our schools has of recent years ceased to perturb the public conscience. The country is evidently becoming reconciled to the fact that women have conquered in this field. For the cause of this conquest many call attention to the salaries paid, which in many instances have not been sufficient to hold competent men in the teaching force, particularly in the teaching force of the elementary

schools. In 1914 the average salary for all teachers in the United States was $525, an increase of $12 over the average salary of the preceding year. The highest average salary is paid in the West, $699. It is $696 in the North Atlantic States and $329 in the South Atlantic States; in Mississippi it is $234, in California $871, and in New York $941.

EDUCATIONAL EXPENDITURES

The annual outlay for education in the United States exceeds $1,000,000,000. This is divided approximately as follows: Public elementary schools, $500,000,000; public high schools, $70,000,000; private elementary schools, $52,000,000; private secondary schools, $15,000,000; universities, colleges and professional schools, $100,000,000, and normal schools, $15,000,000. New York ranks first in the total amount of money spent for education during the year ($66,000,000), while six States spent on an average less than $2,000,000 each. On a per capita basis of the total population, however, Utah ranks highest, with a per capita of $10.07. It was $9.66 in Idaho, $9.62 in North Dakota, $9.50 in Montana, $8.93 in Arizona, $8.89 in Washington, $1.48 in Mississippi, $1.83 in South Carolina, $1.97 in Alabama, $1.98 in Georgia. In 1914 gifts and bequests to education in the United States amounted to $31,357,398. An aggregate of $407,000,000 has been contributed from private sources since 1896.

EDUCATIONAL SURVEYS

Where so much money is expended without any centralized control it is natural that there should be considerable overlapping, and in other ways less results obtained than might be expected from the outlay. The modern means of checking up this matter is the survey, of which there has been a great many conducted during the past few years by agencies of different sorts. Concerning these the Commissioner's report contains some valuable suggestions and some appreciations. It says: "So numerous and so varied have educational surveys and inquiries become that it is impossible to keep accurate account of them. Published reports from at least thirty such surveys were received by the Bureau of Education during the year. These include comprehensive studies, such as the twenty-five volumes on Cleveland, Ohio, analyzing and describing

every possible phase of the city's educational activity; the Denver survey, in five separate pamphlets and a supplementary section; the Minneapolis vocational survey, wherein the city's occupational needs and opportunities are set forth in detail; the Bureau of Education's survey of higher educational institutions in Iowa, which signalizes the re-entry of the Federal Government into the educational survey field; the rural schools sanitation surveys of the United States Public Health Service; the study of public education in Maryland, made by the General Education Board, conspicuous for the epoch-making legislation that followed it; several school-garden surveys, representing an attempt to show the possibility of gardening as a type of practical work in cities; a half-dozen special city surveys, treating topics of school administration in Boston, Los Angeles, Salt Lake, Buffalo, and other cities; and an increasing number of 'autosurveys' and surveys made by the local school authorities with the assistance of instructional staff and students of departments of education in universities and colleges."

The most encouraging feature of the surveying movement during the past year is to be found in the re-entry of the Federal Government into the field. At the close of the year the Bureau of Education had under way twelve State, city, or county surveys. The work of the bureau is leading to wholesome legislation in several of the States, and in this way it is rendering a practical service to the country that can hardly be overestimated. There is growing up out of the survey that has thus far been made the recognition of certain fundamental principles that will be of value everywhere. Closely allied to the survey work should be mentioned the report of the Bureau of Education on colored schools, which recently issued from the press in two large volumes. These volumes contain the results of three years' first-hand study of private and higher educational facilities for negroes, made in cooperation with the Phelps-Stokes Fund. Work of this character is entirely in line with the spirit and scope of the work for which the bureau was established.

EFFECTS OF THE WAR

It is too soon yet to form any estimate of the effects of the war upon education in this country. Naturally, the first effect has been an increase of military training in high schools and

colleges. In this movement the State of New York takes the lead. It was the first to enact important military physical training legislation. It has created a "military training commission" and instituted compulsory "military and disciplinary training." A second law provides for compulsory "physical training and discipline" for all children 8 years and over in all schools of the State, public and private, and it provides that "all boys above the age of 16 years and not over the age of 19 years . . . shall be given such military training as the commission may prescribe for periods aggregating not more than three hours each week during the school or college year." The commission appointed consists of the Major General of the National Guard, the Commissioner of Education for New York State, and a specialist in physical training. It would seem that this movement for military training may lead towards a notable advance in health education. There has been a noticeable increase in the number of high schools and colleges, both private and public, which give military drill; naturally, a marked increase also in the number of such students receiving military training. The establishment of the Officers' Reserve Corps is naturally promoting this movement.

AMERICANIZATION MOVEMENT

The Bureau of Education has made itself felt in a marked way in another notable movement which is being accelerated by the war; that is, the so-called Americanization Movement. When the Bureau of Education in 1914 began a national investigation of facilities of the education of England, few standards existed, practically all methods were in the experimental stage, there was a lack of cooperation between existing public agencies, and numerous private agencies were exploiting the field of immigrant education extensively. Progress since 1914 has been rapid and definite. Governmental authorities everywhere—city, State, and Federal—have begun to provide adequate facilities. The Federal Government, especially the Bureau of Education, has come to take the stand that inasmuch as admission of an immigrant to the United States, together with his admission to citizenship, are both Federal matters, then, equally, is interest in his training for life and citizenship

in this country a Federal matter. Legislative provisions making the establishment of evening schools optional on the part of local boards of education have been passed in the principal immigrant States, such as California, New Jersey, New York, Ohio, and Wisconsin. The California law of last year provides for the appointment of "domestic educators" by local boards of education. These educators are to go from house to house, especially in foreign sections, for the purpose of training the mothers and children in the rules of health, sanitation, and hygiene, the principles of buying food and clothing, the English language, civics, and other appropriate subjects. The city of Rochester, N. Y., has a director of immigrant education, and has made remarkable progress in its Americanization work.

Vocational education and training for industrial efficiency has naturally been stimulated in a marked degree by the war. The needs of industrially trained workers and of the thorough reorganization of our manufactories makes the demand for training imperative. Agricultural and rural education is progressing steadily, with increasing demands for scientific methods.

Our schools of every grade will naturally be affected by the great and fundamental changes that are taking place so rapidly in the social and industrial conditions of this country. When the war is over and we can look forward as well as backward, the schools will find themselves called upon to provide for new situations, and those responsible for the shaping of curricula and the modification of methods should have rendered themselves familiar with as much of the facts in the case as possible. The reports of the Commissioner of Education will be of inestimable value to all such in keeping abreast of the times.

THOMAS EDWARD SHIELDS.

A PLEA FOR BOY CHOIRS

The ecclesiastical law provides that women take no part in the liturgy of the church, according to the injunction of St. Paul. The result of this law is the institution known as the boy choir. The Church in the Middle Ages solved this difficulty by the use of the male soprano and alto. This institution became obnoxious in time, for many reasons, not among the least being the poor quality of soprano and alto tone and the inability to render good church music in a fitting way. But something had to be found that would overcome all the difficulties that attended the use of the male soprano and alto, and at the same time keep the soprano and alto quality of tone. Since women singers were not allowed, recourse was had to boys as a substitute. There was no reform in church music that was so generally welcomed as the substitution of the boy soprano for the unnatural soprano voice of the man.

Of all the influences that raise the mind to heavenly things, of all the charms that sacred music possesses, none, in my judgment, can compare with the boy voice. Essentially devotional, it is the most uplifting agency that we have, affecting us directly through the sense of hearing and raising our hearts and minds to the spiritual world. Its matchless brilliancy and limpid purity cannot but affect anyone for good. The possibilities of the boy voice are beyond conception, owing to its great flexibility and its capability of being trained to produce tone color to a marked degree. There are some who are wont to make comparisons between the voice of the boy and the woman's voice. They consider that because it is a lighter and thinner voice than that of the women this is a weak point. On the contrary, the voice of the boy, owing to its peculiar character, could not have the power and volume of a woman's voice and keep the charm and that indescribable something that makes it a boy voice. This criticism would be reasonable if the two voices were of the same character. But as you cannot compare a soprano and an alto, or a soprano and a bass, so you cannot compare a boy soprano with a woman soprano. The only thing they have in common is that they sing the same notes and have about the same range. All that

the woman's voice has, with the exception of power and volume, the boy voice has in an eminent degree. In addition, it has a buoyant, floating purity, a matchless brilliancy which the woman's voice cannot begin to lay claim to. It has none of that spirit of the world that characterizes the adult voice, but seems to be something mysterious, something heavenly, something that overpowers us with its purity of tone. It seems more heavenly than of earth.

Whatever may be the shortcomings of the boy voice in the way of power, ability to stand strain and lasting qualities, these shortcomings are more than made up for by the wonderful beauty and purity of this voice in its high as well as the lower range. A boy who knows how to use his voice in the right way, even though it has not a wonderful quality—for that is not necessary in the true boy's voice—can use a soft tone on his high register that is so clear and bell-like and has such a true and wonderful carrying tone that the listener is conscious only of one thing, and that is its sacred charm. This holds true for any style of music that the boy attempts, for that voice can be adapted to the stately Gregorian Chant or the intricate polyphonic style, as well as to the lighter compositions of the more modern period.

There are many objections, it is true, brought against this institution, some of which are founded on fact, others which exist only in the imagination of those who bring them forward. Let me ask you a question. Where is the great institution that has pleased everybody, with which everyone is satisfied, and which is absolutely perfect in all its details? When we are looking for perfection, when we try to seek for something against which no objection can be raised, we must go to other spheres than this one. It is very true that valid objections can be raised against the boy voice, the greatest among which is the instability of its organization. Those who take the side of the objection argue thus: In an adult choir the singers remain from ten to twenty years, and, I might add, sometimes too long; while the voice of the boy has not more than four or five years of usefulness, then all the training comes to naught. Others among those who do not favor the boy voice say that boys cannot be depended upon, that they are unreliable in attend-

ance and in intelligence. Again, others urge the objection that since the boy's voice and boy's musical intelligence is limited, the classical and more difficult compositions, which they assert add to the grandeur and solemnity of our worship, must be dispensed with, thus subtracting from what would otherwise be a rich musical treat.

To answer these objections, I might preface my remarks by saying that choir boys are made of very much the same material as any other boys. The fact that they are choir boys does not destroy their nature as boys. They are boys with the average mischief and love for fun that other boys have. In common with other boys, also, they are human, confiding and grateful for what is done for them. They respond quickly to kindness and to instruction, and in this they compare very favorably with persons of any other age or sex. It is only in the matter of discipline that any fault can be found with them. It may require a little more tact to deal with them than with girls or women. With the latter it requires an entirely different kind of tact, so that one who tries to use the same means to get results from boys that he uses with girls and women will certainly fail. The secret with choir boys is to understand them, and right here is where not only choirmasters fail, but also parents and teachers in schools when dealing with the boy. Show me the choir where discipline is ragged, behavior lax, attendance poor, the spirit of the boys indifferent, and I will not be far from locating the trouble when I point my finger to the one in charge. The average choir boy is desirous of doing the best he can; he is loyal, bright, cheerful, and adaptable, willing to cooperate with the one that really understands him. The choirmaster who has some force of character and judgment will never fail to have the full cooperation of his boys—the only way that he can get results. The qualities that a choirmaster should possess above all are: To gain the affection of the boys, so that they will respect him; to make them realize that he is their friend; to know when to punish a boy and when to let a boy go; to rule kindly, quietly, but firmly; to make them confide in him by showing himself a true master of his art. Nothing is more detrimental to the success of a boy choir than that they should mistrust the ability of the choir

director in the least. Boys are very keen, and before many rehearsals they have formed an idea one way or another in this matter.

As to the average intelligence of the choir boy being on a lower level than that of the members of an adult choir, I deny. The ordinary boy is given credit for far less intelligence than he really has. That intelligence will respond to right method and tact on the part of the teacher. The capabilities of the boy voice are not limited by his intelligence, but by the intelligence of the choir director. For this reason, if for no other, successful teaching depends upon the training one has received along scientific lines. We must always keep in mind that in teaching singing we are asking the children to use a part of their organism whose structure is extremely delicate and complex, and therefore must be used with the greatest skill and the utmost care. Consider the awful danger, the fool-hardiness of attempting to train children's voices, without the proper training on the part of the teacher. I do not intend to outline or to recommend any particular system or method of training children's voices, or boys' voices in particular, for there are many books of instruction by eminent boy-choir trainers, the primary principles of which are all the same.

The greatest difficulty, and a difficulty which has been adduced by those who argue that the boys' voice has a life of only four or five years, is, how to deal with the boy voice at the time of mutation. There is a great divergency of opinion here. Let us follow this boy voice, from the beginning of the change into that of the man, to get an idea of the nature of this change. Before puberty, the vocal organ of the boy is identical with that of the girl. Between the ages of thirteen and seventeen the larynx of the boy grows in proportion as his physical development increases. These changes brought on by this development affect the larynx in a marked degree, thus producing a change in timbre, compass and volume of the boy voice. Many choirmasters recommend that the boy do not sing during this period of change. A great majority of our choir directors train the boys principally upon their upper tones, to get volume and good tone quality on those tones. The middle range of tones is not given the importance that it deserves. Choir di-

rectors, as a rule, aim to preserve the even quality of the tones of the boy voice, and they obtain this result by making the boy sing his highest tones down to his chest register. The tones between F first space and F fifth line are the weak tones of the boy voice, thin, without color or volume. Special practice should be spent on those tones, the more common tones that the boy uses.

Now what has all this to do with the mutation of voice? Where the middle register of the boy voice has been well practiced and developed, these tones which form the higher tones of his voice after mutation will have the necessary development along with the acquired voice of the man. The majority of voice trainers, I think, lay down these fundamental principles of training before and during mutation. Let the middle register be well practiced and well developed before mutation, so that it forms a proper middle range between the strong tones of the high register, and the tones of the chest register which the boy will use after mutation. When mutation sets in, and the boy begins to lose some of his high tones, then confine him to the tones of his middle register, from F first space to F fifth line. As mutation continues, his chest register is beginning to form, and the upper chest tones will begin to appear. The chest tones that are clear can be brought up to meet the middle register at F first space. In this way, the boy need not stop singing during mutation. The choirmaster should mark the parts of the music that such a boy is to sing, and the parts that he is to omit, so as not to strain his voice. A boy during the mutation period should not sing the lowest notes of his new compass, but should be kept on the notes that he can sing easily, namely, the higher range. All his vocal exercises should be short, and repeated many times, but after periods of rest. By treating the boy voice during mutation in this way, the voice will gradually be placed in its new position, the boy will be getting control of it piecemeal, so to speak; moreover, he will not lose his early vocal experience by a long lay-off, but will keep what he has, and at the same time be laying the foundation of the voice which is to be his in a short time. Therefore, I think it is a mistake to compel a boy to give up all singing during the mutation period, which sometimes requires

several years, when he could be kept in the choir, and with the musical experience he has, would be in a position to improve himself, and later on become a useful member of the choir as a tenor or bass. By following the advice of those who say that a boy should do no singing during the mutation period, we do a great injustice both to the boy and to the choir. All the experience the boy has acquired during his tenure in the choir may be forgotten and lost during this period of lay-off. The choir itself loses a useful member, for with the experience he has, and the tones that he still has control over with ease on his middle register, he can be of far more assistance than a younger member who will take his place, and who, though he may have a better vocal equipment, has not the musical experience of the older boy.

There are some people who look upon the development of the boy choir organization as a fad, as something out of the ordinary. They say that the dramatic effects, the splendor and grandeur of the ritual is enhanced by the surpliced choir boy, when marching to the strains of a processional or recessional, and that for these reasons, he is simply tolerated and that is all. They mourn the disappearance of the operatic music from our churches, and argue, that people go to church as much nowadays for entertainment as for spiritual consolation. For this reason the church must compete with operatic productions, symphony concerts and the like, if she wishes to retain her hold upon the people. What a sad state of affairs if true? Can we imagine that the ideal church must compete with the comic opera to bring the people within its portals? Do people expect in the church what they naturally would look for in the opera house? No, I do not think that we have come to such a pass, that we must bring people to church on account of the quality of its attractions, but by reason of the sincerity and truth of its teaching. Without doubt, music of the right sort aids one in his devotions, and this is as it should be. It should not distract, but should be the humble handmaid of religion, aiding our thoughts to rise above earthly things.

What ground is there to the accusation that the grade of music is lower with the boy choir than with the adult choir? Can we say that this assertion is true? There may be those who

hold different opinions as to the fact, but when they give as their reason for this state of affairs the introduction of the boy choir, then I absolutely deny that their accusation rests on a solid foundation. Is the average boy's voice as perfect, as beautiful, as easy to train as the average woman's voice? Ask those who have had experience in both lines of work and you will be convinced. Give the boy the same advantages, the same training, devote the same amount of time, and you will find that his voice is not only as perfect as that of a woman, but it is always superior, I will not say in strength and power of tone, but in quality of tone. There is a reason for all this. The vocal organs of the boy are fresh, healthy and strong compared to his age and, as far as his capacity for hard work necessary to perfection is concerned, he far outdistances the woman. About the only objection brought against the boy voice that has some little force is that, with all its training, it lasts but a short period of time and then its usefulness is over. The time spent on its training, they argue, is lost time. A prudent choir director will so provide for the future that he will be loath to concede this. He takes a boy at 7 years of age and, after a year's training, that boy can take his place with the other boys in the choir and with proper training he remains a useful member of the choir until he is 14, 15 and sometimes 16 years of age. When his voice begins to show signs of a break, the method already outlined, by which he uses his middle tones, enables him to remain a member of the choir and to make use of and retain the knowledge and training that he so far has acquired. At the same time he is developing the upper tones of his lower register, the register that he will use as a man. Gradually, this 7-year-old boy, with the flight of time, becomes a tenor or bass singer in the choir, with the training and knowledge acquired in the years that he has spent in the choir, an asset that makes him a most valuable member. In my opinion, there are very few cases where the usefulness of the boy in the choir cannot be continued through his years of manhood. It is true that the choirmaster must make provision by enlisting younger boys in the choir continually, to take the place of those whose voices are about to break, but where is the adult choir that does not have to fill

in the vacancies in its ranks? In this matter, I take the opposite view, namely, a boy choir is far more stable than an adult choir.

The natural result of the accusation that the music that can be sung by the choir is of a lower order than that of the adult choir, is to maintain that effects in musical expression cannot be expected from the average boy choir. What musical effects are here meant? The operatic effects that are so common with our adult choirs? I concede the truth of the accusation. But, if by musical effects and expressions is meant that mysterious something that appeals to the heart, raises the mind to God, and compels us to get on our knees and pray, then I say there is no comparison between the boy choir and the adult choir. These latter effects are not to be found in the adult choir at all. The adult voice, no matter how sweet and beautiful, cannot produce these effects, which are inherent in the boy voice, an essential part of it. Considering the great sanctity of our worship, the mysterious heavenly atmosphere of our churches, is it not a sacrilege to allow the profanity of operatic music to sully them? If some one would dare to profane our sanctuary as our choir gallery is profaned, we would demand that the church be rededicated to God. Our Catholic people do not seem to realize the incongruity between the ordinary church singing of today and our sublime and holy worship. Wherever boy choirs have been organized people have taken to them and want them. The purity, aloofness of tone, heavenly character of the boy tone and its lack of the spirit of the world appeal to them and make this voice the most ideal one for Christian Catholic worship. Our Catholic people will want boy choirs if they will be but given a chance to hear the boy voice in all its beauty and purity and trained by a master hand.

Contrary to the accusation that the grade of music is lower with the boy choir than with the adult choir, the standard of music in boy-choir churches is so superior to that of the average church, it is almost a crime to compare them. By this raising of the standard of our church music, boy choirs are doing a great missionary work, namely, that of instilling into the minds of the people a love for that which is better

and more serious in music. If they did no other good than this, the reason for their existence is vindicated. Along with raising the standard of musical appreciation among our people, the boy choir assists and helps them in their devotions, instills pious and holy thoughts—in short, it begets a love for the true, the beautiful and the good. So in whatever light we consider the boy choir as well as the people, from an artistic or religious standpoint, our church music sung by the boy choir is most helpful, useful and uplifting. The Catholic churches that have dispensed with the services of the adult choir, and installed a boy choir, would not go back to the former, for the remembrances are too grievous.

We in this country are just beginning to realize the possibilities of the boy choir. Although a very ancient institution, and one which has been very common in Europe for many centuries, we have plodded along with the mixed choir, considering it as a substitute, and able to do the work. It is strange that we consider the boy choir as a substitute for the adult choir. It is because we have no boy-choir tradition in this country. The boy choir was the natural outcome of the male soprano and alto, to which many objections were raised in the ages when they were common. When the boy voice was found to be a fitting substitute for the male soprano and alto, immediately popular sentiment was in its favor. The beauty of this voice was recognized to be supreme, whether in the rendition of the triumphant Te Deum, or in the soft response, intonation, or reverent Dies Irae. In whatever style of music it is used, it breathes the spirit of reverence, it seems most fitted, and in whatever mode, whether of the triumphant Gloria or of the sublime solemn Requiem, it always breathes the greatest devotion. Those who have held it to be the most sublime, uplifting thing in sacred music, have truly spoken from the heart. If you notice, I make no exception as to the style of music that the boy voice is able to render properly and effectively. It is suited to any style, from the most solemn and sad to the most sublime and grand.

After considering the objections to the boy voice, let us consider some of its advantages. One great advantage of the boy choir is that the boy will practice without hesitation the

technical points that the choir director calls to his attention. There is a spirit of willingness in boys that is not found in the adult choir. Moreover, he has the time, which his elders have not. The members of the adult choir, if they have their voices trained at all, have this training done individually under private tutorship. Now each teacher has his different method or style. You can see at a glance that uniformity of method in choral art is impossible under these conditions on account of fundamental differences. With boys it is easy, as their fundamental training is in the hands of the choir director himself; therefore all have the same standard. The members of the adult choir are rehearsed at most twice or three times a week; boys can be called together many times a week for their choral and vocal development, thus giving them a high perfection in their art and always keeping them in readiness for any emergency. The advantages of the boy choir in this regard are innumerable. These advantages are increased if this choir is trained in the school, where the training rightly belongs, for in that case the boys have a daily training in their work.

There are many people who will condemn the boy choir, because the first and only one they have ever heard sang poorly or miserably. To appreciate the beauty of a boy choir, it is necessary to hear one that has been properly trained. Boy choirs, like many other things, are good only when they are good. With us in this country it is something new, and there are no doubt many who are attempting to train boy choirs who know not the first principles of the boy voice. If one is accustomed to hearing a good boy choir, one that is correctly taught, there is no uncertainty or conflict of opinion as to the merits of the boy choir when compared to the adult choir. It is very true, and there is no reason that it should not be true, unless good results are obtained in the training of boys' voices, there will be a strong opposition manifested towards the introduction of boy choirs in our churches, thus defeating the end so earnestly desired by our Holy Father, Pius X, of holy memory, to restore pure church music.

In spite of the opposition, there has been a steady growth in popular favor for the boy choir in the Catholic Church. This is not without a reason. There is no doubt that there has been

a desire on the part of church authorities to put into effect the legislation of Pius X, of blessed memory, with regard to church music. Aside from this, there has been a great awakening with regard to child life, a quickened interest in everything pertaining to children, so that choir directors have not been slow to avail themselves of the possibilities of the child in church. From the very beginning, the boy choir has been the traditional form in which the church utilized the child. We see this in her scholae cantorum, of the early ages of the church. Naturally this was the form that was most acceptable to the church authorities, having the practice of the ancient church as the model. Not many years ago, boy choirs in this country were so limited in number that to count them was an easy matter. Now we find them everywhere, gaining favor among all classes, so that there is a continued disposition to increase. The Church, in the person of her Supreme Pontiff, has expressed her ardent desire that the services of boys be enlisted in choirs to the exclusion of the female voice, and, moreover, to the exclusion of the florid style of music so generally used in our churches today. These facts can be accepted as an evidence of the trend of ecclesiastical taste. There can be no doubt as to the desire of the Church to eliminate what is not worthy of her service, and the adult choir has met with her particular condemnation in that she has commanded a return to the traditional form of choirs composed of boys and men only.

The boy choir as an institution, after its ages of trial in the schola cantorum, and in spite of the many objections hurled against it, is on the increase, and is here to stay. Its introduction into our churches may be slow on account of ignorant prejudice, but it is bound to prove itself the ideal choir for our services. Those who are its friends and its admirers are in duty bound to make known its excellencies and its glories, and they have every reason, not to say authority, for doing so. From whatever angle we view its propriety, we find that ideally, practically, spiritually, the boy choir is the nearest thing to perfection that the mind of man has devised. Looking at it from the viewpoint of the Church or of the boys themselves, we really are at a loss to know which one of the two

is the more benefited. One thing is certain, we must have singing appropriate to the sublime services of the altar. Therefore it is a matter of grave moment to choirmasters and to pastors as well, not only to insist that the proper kind of music is sung in our churches, but, also, that proper music is sung by those who can properly and becomingly render it. I cannot see how a pastor can conscientiously leave such a grave matter to the whims of the choirmaster by asserting that church music is not in his line of work.

With what diligence do we not see those outside of the church fostering this institution. If the adult choir is not worthy of their services, how much less worthy it is for ours. If the boy choir is the ideal choir for their services to make them impressive and religious, how much more so for ours. Notwithstanding the difficulties under which they labor, we see them making many sacrifices, financial and otherwise, for the upkeep of their boy choirs. We, with our parish schools, are singularly blessed, for we have the material always at hand, willing to serve for the asking. The musical work of the boy choir can be so joined with the school schedule as to secure the results desired with a minimum degree of labor to the boy and to the choir director. The same fundamental training that is given the other children in singing, if it is of the right kind, also answers for the members of the boy choir. Where there is a parish school, unsurpassed opportunities are at hand for the development of the boy choir. Why not make use of this material and the training in singing that is given in the schools in order that the service in our churches may be properly conducted and the beauty of them enhanced? Why let this material and effort be of benefit in every way except in the way that it would bring the greatest glory to God?

Let us take a more practical view of the advantages of the boy choir in a parish. Outside of the boys' sodality and the few boys that are given an opportunity to serve at the altar, what, in the church system, are we doing for the youth to bring them nearer to the church, so that they can take an active part in its well-being? The boy choir is one of the greatest, if not the greatest, means to impress upon the young mind that he should do and is doing his share in the parish or-

ganization. Then again, the musical drill, the attention and precision that are exacted of the choir boy, the attendance, order and cleanliness required of him, will be great factors in a boy's life that will supplement the teaching that he receives in the parish school. In a practical sense, I think that the boy choir is one of the valuable institutions of our modern Catholic life. The majority of these boys will be held to the church in an intimate relation through the whole course of their lives. Good boys will become better and more religious through their membership in the choir, while careless boys will be at least improved. The useless or bad boy should not be admitted, for it should be considered an honor among boys to belong to the choir, as great an honor as it is to serve at the altar.

In this country our Catholic people have been brought up on quartettes and mixed choirs. This is so general that any proposed departure from it is viewed with alarm and suspicion and popular opinion is prejudiced on the side of the time-honored mixed choir. The singing of such choirs has resolved itself into concert room productions, pleasing and pampering the whims of the congregation who are generally ignorant of the first principles of musical knowledge, and therefore, instead of admiring the production, are carried away by the individual charms of their favorite singers. It is sad to admit this, but nevertheless it is true. It is not so much what is being sung, as it is, who is singing. Then again, how scandalous it is to hear sacred words sung to sentimental melodies and songs. Can we admit that there is any devotional value or anything spiritual in this? In deciding the question, whether we should have mixed or boy choirs, we should not consider which one pleases us or pleases the people, but rather, we should consider which is the more helpful as an inspiration and incentive to true worship of the Almighty. A choir that distracts the attention of the hearers from the service and draws all attention to itself should have no place in our churches. The boy choir draws no attention to itself, but stimulates devotion and centers the mind on the sublime functions at the altar.

In conclusion, let me again state that our efforts will be more than rewarded if we are patient with the boy voice. Being only a transitory, physical condition, it can, by its sim-

plicity of expression, lead our thoughts away from the world to heavenly things, thus fulfilling the essential aim of religious music. There is no one without prejudice, who has listened to a good boy choir, but has felt a sense of devotion stealing over him, a mysterious uplifting of his thoughts to God, effects which the grandest and best trained mixed choir can never achieve. These effects are produced, not so much by the quality of the music commonly sung by boy choirs, for mixed choirs can and sometimes do sing the same quality of music. These effects are produced solely by that quality of tone which seems more heavenly than of earth, the pure, brilliant, limpid tone of the boy voice. May it soon be introduced into all our churches, so that before many years the mixed choir will be an institution for the concert room only. Then and then only will we have realized the most cherished desire of the saintly Pontiff, Pius X, of blessed memory.

F. J. Kelly.

THE PERSONALITY OF THE TEACHER*

The vital factor in effective civic education, as in all moral training, is the training of the will to habits of action. While knowledge is an important element in the process, an idea of itself does not determine conduct which it can modify only through its effect on the will. Can virtue be taught? is a well-worn question from the days of Socrates. Instruction and exhortation do not of themselves reach the springs of conduct. *"Omne vivens ex vivente"*: Life communicates life. "Morality, like culture, like religion, is propagated, not evolved. . . . Character builds character. Which are the virtues that make man worthy and strong? Are they not truthfulness, sincerity, reverence, honesty, obedience, chastity, patience, mildness, industry, politeness, sobriety, reasonableness, perseverance? Who can propagate these virtues? They in whom they are living powers—they and they alone."[172] Since moral education consists in training the will to right choice, we face the question, How can the will be reached? It is the active side of human nature. It is the power whereby one is master of one's own actions. In the training of the pupil it is important that the conditions affecting his volitional activity be favorable for the formation of good habits.

The source of the will's freedom is intelligence. However, illumined though it be by the intellect, the will receives no force from an idea alone; but let this same idea be tempered with emotion, it becomes an impelling motive, enabling a man to translate an heroic conception into conduct. Hence, although principles of conduct are important to point the way, of themselves they are futile for action. In some way they must be energized with emotion. The trained will is able to accomplish

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[172] Spalding, J. L., *Opportunity.* Chicago, 1903, p. 100.

this fusing of idea and emotion. For the pupil, however, whose will is yet unformed, the idea must be made attractive and quickened and vivified by the teacher's living presence in order to stimulate to right action.

The advocates of direct moral instruction agree that the most efficacious means of cultivating a virtue in pupils is by the narration of stories to stir admiration for the man in whom the virtue shines.[173] As the shadow to the reality is the most vivid word picture of the hero to the object lesson of the living teacher who shows forth in her[174] personality the virtues that she would have the pupils form in the development of their character. The thrill of admiration which her actions evoke will be a force to arouse the inner potency of the pupil to reach out and strive to copy the pattern. "For humanity and zeal, public spirit and liberality develop quickest under the attraction of a living example, when opportunities for moral action are present in abundance. With this magic wand we draw civic virtue from every youthful heart that we touch."[175]

The primordial attraction-repugnance instinct is deeply rooted in the child's nature and is a source of energy which may take the form of either enthusiasm or scorn in regard to the qualities of character. This instinct enters largely into that "complex of instincts suggested by the name imitation."[176] The reactions of the child's instinct of imitation upon the objects of his environment determine the foundation of his social consciousness. "It is by imitation that the child learns its language. It is by imitation that it acquires all the social tendencies that make it a tolerable member of society. Its imitativeness is the source of an eager and restless activity which the child pursues for years under circumstances of great

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[173] Cf. Sneath and Hodges, *Moral Training in School and Home.* New York, 1913, p. 5. Gould, F. G., "The Positive Method of Moral Instruction," *Memoires sur L'Education Morale, Congrès à la Haye,* 1912, p. 334. Thorndike, E. L., *Principles of Teaching.* New York, 1906, p. 193.

[174] The predominating numbers of women as teachers both in the Catholic school and in the State school warrant the use of the feminine pronoun throughout the study. 80.2 per cent of the teachers in the elementary and secondary State schools are women. Cf. Bureau of Education, unpublished statistics, 1914.

[175] Kerschensteiner, *op. cit.,* p. 121.

[176] Royce, J., *Outlines of Psychology.* New York, 1903, p. 276.

difficulty, and even when the processes involved seem to be more painful than pleasurable. Imitativeness remains with us through life."[177]

Teaching is a spiritual art in which mind cooperates with mind. In this respect it may be classified with the high arts of music, poetry, and oratory. In all forms of artistic activity principles are not learned as generalizations or explanations of facts, but they are incorporated into the method of action and direct the manner of expressing the ideals in the artist's mind.[178] The science of teaching takes account of the end and means of education and the nature of the material to be taught, and it is a prerequisite to successful teaching. The spirit and educative power of the teacher, which in so far as it is not a native endowment must be acquired through self-cultivation of character, is not less essential.

That the teacher is the only artist who cannot represent the virtues that she does not possess is a serious thought for all who would assume the responsibility of forming the character of pupils. She works with a complex human being who is gradually learning to think, and who will grow into a more valuable person who will think and will for himself. The vital factor in this process is not so much the method followed as the dynamic force of personality of the teacher, who should exemplify in a positive way the virtues which she would form the pupils to practice. Her qualities will be taken over by them in an unreflective but unfailing way in accordance with the principle of imitation. The work of the teacher is a kind of personal intercourse with the pupil, second only to that of parent and child. It is a matter of general acceptance that "the close mental and moral resemblances of children to parents are largely the result of imitation."[179] In so far as the children are under the influence of the teacher, they acquire her characteristics. "Heredity does not stop with birth."[180] "It is inevitable that he [the child] *make up his personality,* under limitations of heredity, by imitation, out of the 'copy' set in

[177] *Ibid.*, p. 276.
[178] Cf. Ladd, G. T., *The Practical Philosophy of the Teacher.* New York, 1911, p. 17.
[179] Ross, E. A., *Social Control.* New York, 1901, p. 163.
[180] Baldwin, J. M., *Mental Development in the Child and the Race,* New York, 1903, p. 361.

the actions, temper, emotions of the persons who build around him the social enclosure of his childhood."[181] The child's organism is sensitive, plastic, and full of vitality. As it develops and differentiates, its vitality grows less, but in the same proportion the nerve elements lose their instability and take on a permanence integrating the "copy" into their own nerve fiber. "Imitation is the method by which the *milieu* of thought and feeling in all its aspects gets carried over and reproduced within us in a system of relationships to which we have learned to react."[182] "In Leibnitz's phrase, the boy or girl is a social monad, a little world, which reflects the whole system of influences coming to stir its sensibility. And just in as far as his sensibilities are stirred he imitates and forms habits of imitating; and habits—they are character!"[183] The position of the teacher gives her a prestige next to that of the parent in the eyes of the pupil. "A child is unquestionably a true somnambulist.[184] . . . When a ten or twelve year old boy leaves his family for school he seems to himself to have become demagnetized, to have been aroused from his dream of parental respect and admiration. Whereas, in reality, he becomes still more prone to admiration and imitation in his submission to the ascendancy of one of his masters or, better still, of some prestigeful classmate."[185] Dr. Ross emphasizes the partial substitution of the teacher for the parent as a model upon which the child forms his character. "Copy the child will and the teacher is a picked person. Childhood is the heyday of personal influence. The position of the teacher gives him prestige and the lad will take from him suggestions that the adult will accept only from rare personalities. . . . It is possible to fix in the plastic child-mind principles upon which, later, may be built a huge structure of practical consequence."[186]

The principle of imitation and the force of personal example was turned to advantage by the ancient Greeks, who, although they may not have had critical insight into the psychological

[181] *Ibid.*, p. 357.
[182] *Ibid.*, p. 324.
[183] *Ibid.*, p. 358.
[184] In the sense of being deprived of the power of resistance. Cf. Tarde, G., *The Laws of Imitation*, translated by Parsons, E. C. New York, 1903, p. 81.
[185] *Ibid.*, pp. 82, 83.
[186] Ross, E. A., *op. cit.*, pp. 164–66.

process of the operation of these laws, yet recognized and appreciated their practical value in the training of youth. One means of developing character among them, so widely adopted as to be known as an institution, was the habitual association of a youth with an older man in the relation of "inspired" and "inspirer." This definite effort of character building through personality is in perfect accord with the scientific principle of imitation and is one of the contributions of Greek education which might be adapted to conditions of modern educational practice. The nearest approach to the method of the Greeks in making personal example a character-forming influence was the tutorial system of England a half century ago. At Rugby every boy was assigned to a classical tutor and spent some hours each week with him during his entire school life, enjoying friendly, even intimate, relations with him.[187]

Since the work of the teacher in the process of education is to help the pupil to self-realization; that is, to develop his potential personality by directing his self-activity of intellect, sensibility, and will so that he will form himself into a person of character; and since the effective instrument in this supremely important work is the personality of the teacher, the question forces itself upon one, What is meant by personality? In the sense of the realization of moral freedom, personality was discovered by the Greeks when they began to reflect on the freedom which they had won by the exercise of their individual initiative. Their conception of it was narrow, based not upon the personal worth of man as such, but upon the personal worth of the free citizen. Aristotle attained the highest development not only in Greek, but in all pre-Christian thought; and yet he regarded personality not as the personality of man for the sake of his humanity, but as the personality of a free citizen. Not human dignity but citizenship was the basis of personal worth.[188] Some men were born to be savages, others to be artisans and slaves. The true ground of personality, the inherent dignity of manhood with the powers of intellect and self-determination is the product of Christianity. Each may improve the value of his personality by his own

[187] Cf. Wilson, J. M., "Introduction" to *School Homilies* by Sidgwick, A. London, 1916, pp. 9, 10.

[188] Cf. Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. V., p. 297.

activity. "The true ideal of a fully developed personality does not consist merely in a keen intellectual acumen, nor in an intense, but inactive, susceptibility to the moods of happy feeling, nor in a perpetual unresting activity; it involves a balance of all these elements."[189]

Pestalozzi was the great apostle of the personality of the teacher.[190] He, as one of the founders of the new education, held that the teacher's task was a "continual benevolent superintendence,[191] whose chief work was to cultivate through "a thinking love"[192] the self-activity of the child in order to call forth the powers which Divine Providence had implanted in the mind. He was the first modern educator who advocated and inculcated unlimited faith in the power of human love. In his plant metaphor, the work of the teacher is to stimulate, in the large sense of the word, the child to develop the power which Providence has implanted, and it is important to note that the work of stimulating is extended to include pruning and grafting upon a kindred stem, but never to the work of transplanting. We do not plant the roots of habit. The native tendencies or instincts, active or dormant, which are the basis of habits, are already a part of the child's organism.

Pestalozzi recognized the strategic point which the emotions hold in the forming of character by this power of fusing the ideas and the will. This "thinking love," or sympathetic insight, constituting the primal qualification of the teacher may be interpreted as seeing through the child's eyes, but with the teacher's own clearer vision. Pestalozzi's conception of the teacher's function may be inferred from the following: "The better education of which I dream reminds me of a tree planted by the river side. What is that tree? Where has it sprung from, with its roots, trunk, branches, twigs and fruits? You plant a tiny seed in the ground; in that seed lies the whole nature of the tree. . . . The growth of the tree is like that of man. . . . Man's capacity for faith and love is to him

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[189] Wallace, W., *Lectures and Essays*. Oxford, 1898, p. 297.

[190] Cf. Mark, H. Thistleton, *Individuality and the Moral Aim in American Education*. London, 1901, p. 123.

[191] Pestalozzi, *How Gertrude Teaches Her Children*, quoted in *Pestalozzi* by Holman, H. New York, 1908, p. 191.

[192] Pestalozzi, *Letters on Early Education Addressed to Graves, J. P.* London, 1827, p. 5.

from the point of view of his education just what the roots are to the growth of the tree. By means of the root the tree draws nourishment from the earth for all its parts. Men must see that the roots of their own high nature preserve a like power. . . . What is the true type of education? It is like the art of the gardener under whose care a thousand trees bloom and grow. . . . He plants and waters, but God gives the increase. . . . He only watches that no external force should injure the roots, the trunk, or the branches of the tree. So with the educator: he imparts no single power to men. He gives neither life nor breath. He only watches lest any external force should injure or disturb. He takes care that development runs its course in accordance with its own laws."[193]

Pestalozzi's plant metaphor contains implicitly the present educational doctrine that the teacher's function is to minister to the needs of present growth of the pupil; to find truth at its sources and present it to the child in a form and method suited to his capacity.[194] The task of the teacher, therefore, is to help the pupil in his progress toward true personality, which he must achieve for himself through self-realization.

Saint Thomas's idea of the function of the teacher, as set forth in his theory of education in *De Magistro,* is essentially that of stimulating the mind to self-activity and of furnishing suitable material for it at each stage of its development. The mind endowed with the seeds of knowledge, *scientiarum semina,* has the germinal capacity or inborn tendency to intellectual activity. It develops only by its reactions upon the stimuli of its environment. This principle of self-activity of the mind lays upon the teacher the duty to suggest and to direct, and to minister to the growing intellect material suitable to evoke the vital response of its native energy. Saint Thomas's appreciation of the dignity and responsibility of the teacher in developing the *rationes seminales* of the child-mind can scarcely be exaggerated. He regarded the task of the educator in ministering to the development of the intellect and the will, the greatest powers in the universe and destined for immortality,

[193] Pestalozzi, *Educational Writings,* edited by Green, J. A. London, 1912, pp. 188, 189, 195.

[194] Cf. Shields, T. E., *The Psychology of Education.* Washington, 1905, p. 39.

as a divine work, and the educator, a cooperator with God Himself.[195]

Since man is fundamentally social, it is only in society that the whole man is called out, volitionally, emotionally, and intellectually. Self-realization, therefore, has both a subjective and an objective reference. We shall consider first the personal reference. Human nature undisciplined is an anarchy of appetites and tendencies.[196] The child is purely a creature of impulses overflowing with spontaneous activities. Education is to put him in possession of himself by making his action self-controlled. He wins his moral freedom through the struggle of his two selves in the process of organizing and ordering these two sets of opposing tendencies and subordinating the lower to the higher. The child's will is formed by persistent efforts and innumerable acts. Personality is the achievement wrought by the will ruling the natural impulses; that is, in the constant reaction upon the child's inherent selfishness of the ideals which have captivated him. Virtue must be made attractive to call out the effort to pursue it. But admiration and enthusiasm on the part of the child are not enough. Here the "thinking love" of the teacher should recognize a second essential in order to make the ideal actual. If the child is to attain the virtue, the conditions to practice it must be in the beginning as favorable as possible. He must not only be sustained, but he must be attracted at first to react in such a way as to initiate acts which shall form good habits and cause the ideal to spring into life. Let us take the fundamental virtue of truth, which is the very core of character and which should be cultivated so carefully that the mind will take the set of sincerity. Truth must be a part of the teacher's moral equipment and her appreciation of its excellence and beauty should evoke a love for it in the pupils; but she should go further and link truth with such kindness of heart as will make it easy for every child to tell the truth. Dr. Foerster

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[195] Cf. Pace, E. A., "Saint Thomas's Theory of Education," *Catholic University Bulletin*, Vol. 8, pp. 293ff.

[196] Cf. "Ce qui frappe tout psychologue et tout educateur non aveugle par une idée préconçue, c'est que l'enfant sain est une anarchie d'idées, d'appétits et de tendances." Payot, J., "L'Education du Caractére," *Revue Philosophique*, Vol. XXXVIII, p. 611.

says: "One of the highest principles of social and civic education consists in forming an alliance between the creative personal energy and the striving for the preservation and improvement of human society. Instead of merely teaching a union as an abstract principle of civic morality, the teacher must ask himself: In what simple and concrete life-incidents can I embody this principle? . . .

"Let us take the conflict between truth and love of neighbor. Some wish to sacrifice truth to humanity; others, humanity to truth. For the advancement of social culture it is important that the young person be urged to make a synthesis between the personal conscience and the claims of charity, and to hold it in high regard. In our example, the synthesis is feasible only on condition that the absolute truth is adhered to, and at the same time the greatest care is taken to strenghen and sustain him whom we credit with the love of truth. We must help him to such a spiritual condition that he is able to feel the truth which must become fruitful in his life and soul. In the manner in which we speak the truth we attack his self-respect so unsparingly that he does not recognize our truth. And we forget that truth itself suffers if it is separated from social delicacy."[197]

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[197] "Eins der höchsten Prinzipien sozialer und staatlicher Erziehung besteht nun darin, die schöpferische persönliche Energie eng mit Streben nach Bewahrung und Vertiefung menschlicher Gemeinschaft zu verknüpfen. Statt nun solche Verknüpfung bloss als abstraktes Prinzip staatsbürglicher Gesittung zu lehren, muss der Erzieher sich fragen: In welchen einfachen und konkreten Lebensvorgängen kann ich dies Prinzip verkörpern? . . .

"Nehmen wir den Konflikt von Wahrhaftigheit und Menschenliebe. Die einen wollen hier die Wahrheit der Humanität, die andern die Humanität der Wahrheit opfern.

"Es ist nun für die Ausgestaltung sozialer Kultur sehr bedeutungsvoll, das mann junge Menschen dazu anregt, in solchen Konflikten eine Synthese zwischen dem persönlichsten Gewissen und den Forderungen der Liebe und Rücksicht ausfindig zu machen. In unserm Beispiel ist die Synthese nur so denkbar, das zwar die unbedingte Wahrhaftigkeit festgehalten, aber zugleich die grösste Sorgfalt aufgewendet wird, den Menchen zu stärken und aufzurichten, dem wir die Wahrheit zumuten. Wir müssen ihm in den seelischen Zustand helfen, in dem er fähig ist, die Wahrheit zu ertragen, ja dieselbe für sein Leben und seine Seele fruchtbar zu machen. . . . Durch die Art, wie wir die Wahrheit sagen, greifen wir die Selbstachtung des andern so schönungslos an, dass er sich nicht fähig fühlt, unsere Wahrheit anzuerkennen. . . . Und wir vergessen, dass die Wahrhaftigkeit selber leidet, wenn sie sich von der Verbindung mit sozialer Feinheit löst."

Foerster, F. W., *Staatsbürgerliche Erziehung*. Berlin, 1914, pp. 120, 121.

In the minds of many, education is essentially a social process with a social viewpoint.[198] Fitting the individual for the highest social service becomes the aim of their system. "We must take the child as a member of society in the broadest sense, and demand whatever is necessary to enable the child to recognize all his social relations, and to carry them out."[199] Granting, however, that the purpose of training citizens is to secure better service for the State and that all education involves a social ideal, the only effective way to secure better service is to make more intelligent and more moral each individual of the group. We shall consider morality, therefore, from the two-fold viewpoint: (1) subjective, or personal; (2) objective, or social. Morality is fundamentally subjective and personal. It is interior in its origin and motive; it is largely exterior in its reference. The inner purpose as a basic attitude of life is the first consideration. It is widely deplored that our remarkable industrial progress has brought with it a loosening of the conscience in business and politics. "Good citizenship requires common honesty, business integrity and truth-telling. What about the appalling revelations made within the last three years in so many places concerning the adulterations of drugs, foods, and drinks; about our growing money madness, and what is becoming of business integrity under the methods of competing cheapness of productions, trusts, and combinations that control the prices and output and even the interests of life; about secret rebates and the suppression of the natural laws of competition? . . . We delude ourselves that these evils can be overcome by neatness, order, the moral influence of music and history, by emphasizing and teaching respect for authority, by self-government, good character, and the example of teachers. Yet these are the only cures I find in the latest discussions of the pedagogy of the present."[200] Barring the adulterations of foods, an evil which the National Pure Food Law, passed June 30, 1906, has checked in great measure, this grave charge of the lack of ethical standards, want of public

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[198] Cf. King, I., *Social Aspects of Education.* New York, 1912.
[199] Dewey, J., *Educational Essays.* London, ed. by Findlay, p. 28.
[200] Hall, G. S., "Relation of the Church to the State," *Pedagogical Seminary,* Vol. XV, pp. 191–92.

responsibility, and unrestrained self-interest made by Dr. G. Stanley Hall in 1908, may be made with an equal basis of fact at the present time. It is an acknowledgment of the need of developing the personal conscience of the child in order to lead him to lay hold of the virtues indispensable to integrity of character. "True self-realization, the consideration of others, the maintenance of society, are all conditioned upon the deepest relations of our spiritual health. The State needs the soul—the soul needs the State."[201]

The objective or social reference of morality considers the individual as a member of society. It is through society that man attains self-realization. His native capacities and powers are developed by cooperating with the other members of the group. In the fulfillment of his social obligations he develops his sense of truth, justice, and charity. In proportion as these virtues form the basis of his social relations, he attains the objective end of morality. Under these two essential aspects of morality, the intention of the act and the object of the act with its circumstances, man is considered as acting both as a citizen of an unseen world and as a member of society.

Training for citizenship of the present day is directed to training in social conduct. The specific aims of community civics to attain this end are:

"1. To see the importance and significance of the elements of community welfare in their relations to himself and to the communities of which he is a member.

"2. To know the social agencies, governmental and voluntary, that exist to secure these elements of community welfare.

"3. To recognize his civic obligations, present and future, and to respond to them by appropriate action."[202]

These aims are all concerned with man's corporate life; his duties flow entirely from his social relationships and obligations; his personality is recognized only so far as he is a member of society, and his ideals are all social ideals. Social relationships, it is true, constitute a great share of man's moral

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201 "Das Sicheinordnen, das Denken an die andern das Gemeinshaft-Halten gehört eben auch zu den tiefsten Bedingungen unserer seelischen Gesundheit. Der Staat braucht die Seele—die Seele braucht den Staat!" Foerster, F. W., *Staatsbürgerliche Erziehung.* Berlin, 1914, pp. 123-24.

202 *The Teaching of Community Civics*, Bureau of Education, Bulletin No. 23, 1915, p. 12.

life. His duties as a citizen require him to be benevolently interested in the welfare of his fellows. But the first essential is to plant deep the roots of morality by making the child feel his personal responsibility as a citizen of an unseen world. Responsibility as a member of the social group and subordination of personal interest to the public good are vital both for morality and for citizenship and flow naturally from the principle of personal responsibility. The teacher whose personality has been formed upon these lines, whose conception of duty includes ideal interests of both personal integrity and social obligations, will endeavor to lay deep in the heart of the pupil the principle that his relation to society is one of willing cooperation, and to train him to habits of ready service to the community. "In our demands for citizenship, we cannot stop short of the man capable of devotion. If a man does not allow himself to feel the joy of self-sacrifice in a righteous cause, he is not out of the reach of private gain."[203]

Absence of personal responsibility is probably the greatest evil that threatens society today. The child must come to realize that no individual lives to himself, but that he owes to his fellow-men duties which must be fulfilled not from any hope of compensation, but from the obligation laid upon him to help his neighbor. In this light the duties of citizenship become a matter of high principle. Mutual support flowing from the principle of human solidarity has always been a fundamental Christian principle. "Bear ye one another's burdens; and so you shall fulfill the law of Christ."[204] The mere teaching of this principle is apt to degenerate into formal routine. It is for the teacher to aid in translating it into conduct by helping the child to an understanding of the ways in which it may be done by leading the way and showing an example of unselfish devotion to large interests. She should have an idea of what community service is. She should inspire and support movements in the school to cultivate a civic spirit. She should generate a sacrificing spirit which, in order to have a force adequate to command the will, should not be a love of neighbor whose inspiring motive is our common humanity, but a love of neighbor whose inspiration is fraternity

[203] Tucker, W. J., *Public-Mindedness*. Concord, 1910, p. 4.
[204] Galatians, VI, 2.

through communion with Christ. The more thoroughly she is permeated with this community spirit, the more she will charge the atmosphere of the school room with the same spirit. The close relation that the teacher's devotion to a cause sustains to the effectiveness of her teaching to promote the cause is illustrated in the results of the instruction of the injurious effects of alcohol and narcotics. In forty-six States legislation provides, either explicitly by statute, or implicitly by making it an academic branch required for every grade of certificate, that instruction in this subject be given,[205] yet the work has been done effectively only where the teacher was really interested in the subject. Unless the spirit is concentrated in the heart of the teacher, it soon evaporates.

"The child ought to have exactly the same motives for right-doing, and be judged by exactly the same standard in the school, as the adult in the wider social life to which he belongs."[206] He should be made to function socially in order to function socially when a man. To this end, the teacher should study her pupils and adjust her methods so that education becomes a preparation for the experiences and obligations which the child will face in the future. The truly social spirit calls for the practice of humility and self-abnegation. "The teacher should use the most varying incidents to lead the children in their early experiences to a really social solution of human difficulties. In rival conflicts between children, not only clear justice should be made known, but the victor should be persuaded to make atonement to the one defeated for the conquest that he has won. The moral danger of a successful life and of excelling one's less gifted neighbor and the habit of the pupil's thinking himself in the other's place in order to treat him accordingly, should be subjects of thorough discussion in the school."[207]

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[205] *Digest of State Laws Relating to Public Education.* Washington, 1916, pp. 634–37.

[206] Dewey, J., "Essays," *op. cit.*, p. 37.

[207] "Sollte der Erzieher die verschiedensten Konflikte benutzen, die Jugend schon auf den ersten Stufen zu einer wirklich sozialen Lösung menschlichen Schwierigkeiten anzuleiten. Bei Interessenkonflikten zwischen Kindern sollte nicht nur das klare Recht herausgestellt werden, sondern der Sieger auch stets angeregt werden, dem Besiegten eine Entschädigung für die Niederlage zu schaffen. Die moralische Gefahr des erfolgreichen Lebens, des Überholens von schwächer Begabten, und die Kunst, sich in deren Seele hineinzudenken, sie dementsprechend zu behandeln, sollte in der Schule gründlich zur Sprache gebracht werden." Foerster, F. W., *Staatsbürgerliche Erziehung.* Berlin, 1914, p. 123.

Such conditions of inequality are a constant factor in human life. The school should be the training ground to teach pupils the "notion of fraternity which can reconcile the two conflicting necessities of inequality and of solidarity,"[208] and to exercise them in its practice. For this training a knowledge of the principles of psychology is an important part of the teacher's equipment; but such a perfect knowledge of human nature as Professor Thorndike says would enable the teacher to tell the effect of every stimulus and the cause of every response, and, therefore, the result upon the pupil that his every act would effect,[209] would not guarantee success. Such training requires on the part of the teacher an appreciation of the conditions which come from an insight into this correlation of duty and capacity, and consequently of inequality.[210] It requires constant endeavor to develop a spirit which will open the hearts of the pupils to the great spiritual motive of unselfishness and service. It requires the exemplification of this virtue in the teacher's own conduct. It requires such a personal interest in each pupil that the teacher can say with truth, "But I most gladly will spend and be spent myself for your souls."[211] Dr. Ladd says, "I regard it as the privilege and the duty of the teacher to make himself the efficient and faithful servant of those who are given him to teach, but this attitude must never be assumed to compromise his dignity."[212] The teacher's center of interest has become the basic principle of classification of professional teachers. In proportion as the academic subjects, or the study of the pupils themselves are central in their teacher's consciousness, is she an amateur or a professional worker. The greatest asset of the teacher is that devotion to the pupil which comes from the appreciation of the value of each personality, a devotion that will make one wish to "leave the ninety-nine in the desert, and go after that which was lost, until he find it."[213]

The teacher should cultivate a high esteem for her work. The ideal form of her activity is a personal intercourse with the

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[208] Chatterton-Hill, G., *op. cit.*, p. 107.
[209] Cf. Thorndike, E. L., *The Principles of Teaching, op. cit.*, p. 9.
[210] Cf. Chatterton-Hill, G., *op. cit.*, p. 107.
[211] II. Corinthians, XII, 15.
[212] *Op. cit.*, p. 220.
[213] Luke, XV, 4.

pupil. Her work will be most successful who holds a high estimate of the personality of the pupil and of the value of personal qualities. She should possess eminently the qualities which she wishes to reproduce in her pupils. Therefore, to train for citizenship, she herself should know the joys that come from personal service and from sinking personal ambitions for the greater good of the group. That the ideal may have energizing force, and not lapse into a merely formal intellectual notion, there must be a constant striving to bring oneself into conformity with it. In Plato's Republic, the true educators "when engaged upon their work will often turn their eyes upwards and downwards; I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image which, when existing among men, Homer calls the form and likeness of God."[214] For example and ideals of brotherly love, the teacher finds her model in the Perfect Teacher, Who made the love of fellow-man the test of becoming His disciple: "By this shall all men know that you are My disciples, if you have love one for another."[215] For example and inspiration to self-sacrifice and self-devotion, again she finds her model in Him Who made sacrifice and service the only test of greatness: "But whosoever will be greater shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister."[216]

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[214] Plato, *The Republic* translated by Jowett. New York, 1901, Book VI, pp. 195–96.
[215] John XIII, 35.
[216] Mark, X, 43, 44, 45.

PRIMARY METHODS

There seems to be some hesitation on the part of the primary teachers in sending in their questions and difficulties to the editor of this department in the REVIEW. We wish to assure our primary teachers that their difficulties will receive careful attention, and their questions will be answered directly or the answer will be embodied either at once or in some subsequent issue in the general discussion. Among the questions which reached us during the past month are the following:

Why should the script form be taught the child before the printed form in the early part of his printed vocabulary?

The answer to this question may readily be traced in what we had to say in the November issue. The first step in reading is the mastery by the child of a definite, if limited, vocabulary in the printed form. In the accomplishment of this task, it is important that we follow the processes taking place in the child mind in the order in which they are determined by nature. Now, as was pointed out last month, the first vital meaning of any sensation is an appropriate action, that is, a sensory stimuli tends to flow out in such activity as will bring the organism as a whole into better or more advantageous adjustment to the environment from which the stimulus proceeds. It may readily be conceded that the printed word is capable of stimulating the appropriate motor adjustment effectively, and perhaps as effectively as a script form of the word. Why, therefore, should not the printed form be used, since that is the form that must be ultimately enthroned in the center of the child's consciousness? He will read 99 per cent of printed to 1 per cent of written matter, in the ordinary course of events.

The visual images of the first word the child learns have to depend wholly on the strength and accuracy of the impressions directly made. Later on, the new image will be steadied and supported by a closely related conscious content. Now, a printed word in functioning as a signal to release appropriate organic activity is likely to function as a whole, and the visual impression left is likely to be lacking in detail. It is highly important, however, that this detail be supplied. This is best

accomplished through reproduction, hence, the child should learn to write the words as soon as possible. In the writing, the detail is brought out. In language, as in the study of nature, the pencil is a wonderful aid to the eye.

A story illustrating Agassiz's method of dealing with his pupils which has become very familiar to the educational public is apposite here. A young man coming in from the country applied to Agassiz for instruction in zoology, whereupon Agassiz brought him into the laboratory, took a fish out of the jar of alcohol in which it was preserved and placed it on a dish. He asked his pupil to study it but not to mutilate it in any way, and went on to his other duties. The pupil, who had frequently caught fish at home to supply the needs of his table, could see nothing of unusual import in the fish before him. He looked at it on one side and then on the other; he took an anterior and a posterior view, and a dorsal and ventral view. A minute or two sufficed to satisfy him that there was nothing peculiar about the fish, and consequently nothing worth noting. He waited for a half-hour impatiently for the return of Agassiz, after which he replaced the fish in alcohol, went out and had his lunch, and upon returning to the laboratory learned that Agassiz had been there, but had left. The pupil, in disgust, began to wonder how Agassiz acquired the reputation of being a good teacher. To occupy himself, he began to count the scales. Growing tired of this, he took his pencil and began to make a picture of the fish, and soon made the important discovery that a fish had no eyelids. At this juncture his teacher appeared and asked the young man to state what he had learned. When he mentioned the discovery that the fish had no eyelids, Agassiz simply remarked that the pencil was a good aid to the eye, and went on about his business, leaving his pupil to make further discoveries.

The pencil helps the child to see. By writing the word he develops the detail of the visual image of the word, and, by repeatedly writing it, fixes an accurate visual image of the word permanently in his memory. Where the print form is used instead of the script form in the beginning the absence of detail in the memory picture is likely to prove a stumbling block in his subsequent recognition of the word, and to render his spell-

ing of the word at a later time a matter of no little uncertainty.

It is highly important that the first visual image of the word engraven on the child's memory should be accurate. The word rapidly becomes automatic, and tends to function subconsciously. After this, correction of error is difficult. It will not do, therefore, to postpone the writing and spelling of the word to a period subsequent to that in which the word has been learned in the reading lesson, and to which it has become automatic and subconscious. In reproducing the written form of the word, the child is learning to write and learning to spell, and utilizing both of these things advantageously in his task of learning to read. The printed form will not meet any of these objects, and hence it is unsuitable for the beginner.

The transition from script to print must be made, and at the proper time it is made with little or no difficulty. When the words and phrases have been rendered thoroughly familiar to the child in the script form, the printed form may be substituted, and the child will quickly adopt the substitution. The script image will serve as a basis and will assimilate the printed form. Moreover, the printed form in this instance rests on an accurate foundation, which tends to make the visual image of the printed form accurate. In the Shields method, sentences printed on strips of cardboard, 3 by 14 inches, are used. When the story on the cardboard has been satisfactorily developed in the children's mind, the chart sentence may be placed on the blackboard ledge immediately under the written story, and the transition thus brought about. After a beginning has been made in this way, appropriate drills and repetitions may be secured by distributing the cardboard strips among the class, and permitting each child to read the sentence on his own strip.

Why should not a primer be put into the hands of the children at the beginning of the first grade?

We have frequently been asked this question, and have listened to various arguments put forth in favor of the primer. One of these arguments alleges that the parent becomes dissatisfied and thinks the children are not doing anything in school unless they have a book. I have always suspected that, consciously or unconsciously, this statement represented an

attempt on the part of the teacher to utilize the supposed parental discontent as a means of securing what the teacher herself wished. Parents really are not such irrational beings as would at times seem to be implied by the statements of teachers, but granted that even where the teacher really desires to follow the action method in making a beginning, the parents do really object. What can be done? First of all, it will be very easy to explain to the few parents who would take such a stand that the absence of the book was intentional, that it was required by the best pedagogical teachings of the day, and that by waiting a few weeks the parents would see for themselves that the child's progress would be more thorough and rapid where the proper method was followed, and the primer banished from the schools. Public exposition at the end of the year with a few words of explanation from the teacher or principal would establish the correct tradition in the school and among its patrons, and thereafter there would be no demand for the primer.

The real question here comes from the teacher, who through timidity or policy deems it better to allege the parental request than to advance the arguments discoverable back of her desire for a primer. It would be much simpler if the teacher would candidly state, as far as she could discover, the reasons for her desire. It is ungracious to attribute motives to people, but in the absence of explicit statement we are obliged to do so. If our answer is to be intelligible it must be directed to a clearly visualized difficulty.

We may reasonably suppose that in some cases, at least, the objection to the newer methods arises from a deep-seated conviction that they involve greater difficulty than the use of the primer. This may be granted at once. A half a century ago the teacher was content with hearing lessons. So many pages of the text-book were assigned, and the teacher called upon the pupils, each to recite his portion of the lesson in turn. This made so little demand upon the teacher, in fact, that it scarcely interrupted her occupation of embroidering or knitting. The present writer has a vivid memory of one of his early teachers who edified the pupils by her diligence in making scapulars, Agnus Deis, and other religious objects almost without inter-

mission, as she listened to her pupils recite. There are few today who would attempt to justify this procedure. The work of the primary grade makes constant and heavy demands upon the teacher if it is to be done satisfactorily. The teacher in the primary grade is called upon for almost incessant activity. She must be with the children in spirit, in their games, in their busy work; she must be at the blackboard writing or leading the children in their attempts to "fly" and to "march"; her initiative is in constant requisition. She must have before her definite ends to be achieved each day and by the use of each exercise, but she must be free in meeting each situation as it arises, and she must have sufficient confidence in her own judgment to adopt available means to desirable ends. Monotony must be avoided, while repetition must be secured. Spontaneity, freshness, frank delight in the work are all a part and parcel of the successful primary teacher's equipment. Where these qualities are present, the primer will be odious; where they are all absent, the incompetent primary teacher is likely to feel that she can succeed if the children are given a book and her task is limited to memory drills and recitation. The remedy here, obviously, is a change of teachers.

The objection has been urged in another form, not so much by the primary teacher as by principals and by teachers in other portions of the field. Indeed, in certain cases, the chart sentences supplied to secure the transition from script to print have been converted into a primer, and placed in the hands of the children. It is the same material, it is argued, and the children will like the book and their parents will be pleased. There is less trouble passing around chart sentences, and why should not this be regarded as a step in advance?

First of all, the primer makes the whole matter rigid; secondly, its use is likely to lead to an undue employment of the script form at the beginning of this period of preparation. Even if script forms be used in the primer, these by no means take the place in efficiency of the free-hand writing on the blackboard, for, as was pointed out in the last issue of the REVIEW, it is the making of the script word on the board rather than the made script word that is responsible for the clear sensory impression. Of course, the making in this case that

is most effective is the child's own writing, but even the teacher's writing on the board is more effective when the child's eye follows the operation. The point of a stylus will engrave a word clearly on the wax, whereas the entire word in the form of a stamp will with difficulty be impressed clearly on the wax. The stories should grow on the blackboard. The word "run" soon becomes "Run to the door," "Run slowly to the door," etc. This process of sentence developing is very valuable in the early stages of the child's attempt to acquire a visual vocabulary, and it is not easily attainable by the use of the primer. Of course, if the blackboard exercise is carefully gone through, and each sentence in the primer prepared for in the right way, the primer might be made to discharge the function of the chart. There would, however, still remain several reasons for preferring the chart.

Some time ago we printed three or four articles on "Primary Reading," in which the scientific results of studies made on the eye were used to enforce the demand for print sufficiently large to relieve eye-strain. A good discussion of this subject will be found in a little volume entitled, "Teaching Children to Read," by Dr. Klapper of the College of the City of New York. To quote once more a passage formerly quoted from this book, page 13: "Hygienic Requirements of Properly Printed Books.—1. *The size of the type is the most important single factor.* There is an unmistakable and varying law for size of type, viz., as the type decreases in size optic fatigue increases. The effects of insufficient illumination are less marked than those of undersized type. Legibility of type is determined by a number of considerations, which must be observed by the makers of text-books: (*a*) the thickness of the vertical stroke; (*b*) proper spacing between vertical strokes; (*c*) proper spacing between the lines; (*d*) clearness of the tops of letters; (*e*) proper size. The standard for the size of type which has met the approval of most specialists in the hygiene of reading is clearly formulated by Shaw, in his 'School Hygiene' (p. 178). Its requirements and illustrations follow: 'For the first year the size of the type should be at least 2.6 mm. and the width of leading 4.5 mm.' " It is, of course, possible to follow this regulation in the primers, but, as a matter of fact, this is sel-

dom done. It is followed, however, in the First Book of the Catholic Education Series. The law of diminishing fatigue with increased size of letter, however, is taken advantage of in the chart story. There is usually but one line on a strip for the beginners, and after some progress has been made a second line is introduced. The difficulty of proper leading is thus eliminated entirely in the beginning. There is nothing on the chart strip to distract the attention of the child or to interfere in the indirect field of vision with the proper focussing of the eye. Moreover, the chart permits the use of much larger type and thicker strokes and better spacing than could well be had in the primer. Many of the other requirements may also be met more readily on the chart strip than in the primer.

When reading from the strip on the blackboard ledge the child is not distracted by being required to hold a book in his hands from which to read. His head is erect and in the proper position for easy vocalization, and when, a little later on, the children hold the strips in their hands, the task is much easier than that of holding a book opened properly. Moreover, there is but one sentence or story on the chart, and the child is allowed to look at it and take in its meaning before attempting to pronounce the words, and he can therefore easily be led to look at the teacher instead of at the chart when he pronounces the word. This is a very important matter. The child uses the printed sentence in this case as a means of obtaining a thought, and then he gives expression to the thought guided by the mental content and the memory of the sentence he has looked upon, instead of by the actual sensory image that is being made on the retina by the printed word.

This last consideration is one of no little importance in the first steps in reading. If the reading of the adult is to be well done the eye must run ahead of the vocal organs, and take in the entire sentence or at least several clauses in advance of the vocalization, otherwise it will not be possible to give the proper inflection and emphasis. In other words, there must be complete freedom between the movements of the eye and the movements set up in consequence thereof in the speech center. This should be borne in mind from the very first attempt the child makes to read throughout the entire process of his learning

this art. This has sometimes been called the "look-and-say" method, the object being to prevent a synergy being set up between the visual and vocal centers in the cortex.

A consideration of the neurological basis of reading will reenforce the considerations just advanced. The speech center is probably the most difficult motor center in the brain, and it requires a high tension nerve-current which is represented at the focus of consciousness. Now, when the child is struggling to fixate or to remember a new visual image, the focus of attention must be in the visual area of the brain. To pronounce the word, however, this focus must be shifted from the visual area to the speech center, and this requires time. The reaction experiments in empirical psychology have established the fact that it requires forty-five ten-thousandths of a second to shift attention from the auditory center to the motor area in the temporal lobe. This is the difference between the sensory and motor reaction times. Now, while we have no exact measurements in the case, it will evidently take at least as much time for the child to shift the focus of his attention from the visual area to the speech center. When the child looks at each word as he pronounces it, this shifting process, with its delay, causes the usual drawl to be observed in such cases, "A—frog—sat—on—a—log." If the child were expressing this thought governed by the inward image of the sentence or of the thing described he would give it proper unity and emphasis, as the child does in his play. As a word grows more and more familiar to the child, it demands less and less attention for its recognition, until the time finally arrives when the visualization is rendered automatic and subconscious. The eye may then rest upon the words or run over them rapidly while the attention remains permanently with the thought or the speech center. In the reaction time experiments referred to above the sensory reaction time is obtained when the experimentor has to listen for a signal, and then press a button as soon thereafter as possible. This requires an appreciably longer time than is found necessary where the sound is so loud and clear that the experimentor does not listen for it, but keeps his attention focussed on the muscular movement which he is to perform as soon as he hears the sound. This latter case is

parallel to that of the pupil who is entirely familiar with the words, and therefore not required to focus his attention upon them in order to recognize them, the attention thus being free to govern the expression.

Of course, the "look-and-say" method may be used with a book, but it is more convenient and more effective when the single story on the chart strip is employed instead of a printed page from which the child is to select his sentence.

The charts are an economic device. A single set of chart strips, 67 in number, printed on both sides, may be had for $3.50. This meets the needs of the children in the room during several successive years, whereas each child would be required to possess a primer, and he would seldom be able to preserve it so that it might be passed on to the next year's class. Primers are profitable to the book concerns, but no matter how cheaply they could be sold, they are a needless expense to the children.

Finally, we submit a consideration of no small importance against the use of the primer. The child should learn from the beginning to turn with delight to his book, which should yield him interesting and consecutive thought material. This is quite incompatible with the drill exercises demanded in the preliminary stage. The preliminary exercises may be rendered interesting in themselves, but the interest springs from sources other than the beauty and continuity of the thought material. In teaching the children to sing, it has been found valuable to supply abundant exercises for rhythmic drills, for the securing of tone quality, for the recognition of pitch and the control of the voice, for intervals and scales, but the songs should be reserved until the difficulties of technique have all been overcome to the end that the children may learn to love them for their music and their poetry. It is a mistake to rob a song of its charm by using it for drill purposes, and in like manner it is a mistake to use the child's reading book for drills instead of making it yield fascinating and continuous thought material.

THOMAS EDWARD SHIELDS.

POETRY

Poetry is so essentially a form of art which in origin and purpose is entirely of the people that it must be counted one of the most valuable sources of culture and of mental and spiritual discipline in the program of the schools. Since the economic arrangement of modern society and its spiritual constitution does not freely admit of that community development of literature, and especially poetry, which was so conspicuous a feature of Greek, Roman, and Mediaeval civilizations, modern systems of education must recognize the fact and provide for it with correlated studies in music, expression, and literature. The three go hand in hand. The first lies outside the province of this column, but the other two are of the very marrow of it. We propose, therefore, in forthcoming numbers of the REVIEW to examine various aspects of this modern problem of education, and we invite and urge both correspondence and public discussion upon the part of teachers in the field. The teaching of poetry and the study of poetry, dramatization and dramatics, interpretative reading and oral composition, and the need for a radically new grammar, are some of the topics in train for discussion. Poetry, as in some respects the most human, and therefore the most complex, of the topics, shall have the first place.

As a preliminary of the discussion, we reprint an answer submitted for a question in an examination in English IV at the Sisters' College a year or two ago. English IV is "The Teaching of English Classics in the Higher Grades." The question was: *Taking any classic you have taught, outline in fair detail your methods of preparation and presentation.* The reply came from a most successful teacher of English who has had a long and ripe experience in many sections of the field, and who has contributed some very stimulating pages to the REVIEW. She wrote:

HIAWATHA—HENRY W. LONGFELLOW

Teacher's *Preparation.*

I. Author.

(*a*) Personality.

(*b*) Life.

(*c*) Interest in Indian subjects.
(*d*) Treatment of subject.

II. Mastery of entire poem.
(*a*) Through reading.
(*b*) Through entering into spirit of poem.

III. Subject.
(*a*) Personal knowledge.
(*b*) Indian lands and homes.
(*c*) Indian customs.
(*d*) Indian legends.
(*e*) Material for concrete presentation.

IV. Scenes depicted.
(*a*) Comparison with modern scenes.
(*b*) Contrast.
(*c*) Value to setting.

V. Characters.
(*a*) Principal.
(*b*) Minor.

VI. Aim in this selection.
(*a*) Author's.
(*b*) Teacher's.

VII. Collateral reading.
(*a*) For wider knowledge for presentation.
(*b*) For development of subject.

Teachers' *Presentation.*

I. Discussion.
(*a*) General.
(*b*) Specific.

II. Facts previously known.
(*a*) About subject in general.
(*b*) About author.

III. Association.
(*a*) Of facts produced.
(*b*) Of points gained.
(*c*) Presentation of some concrete material.

IV. Reading of poem.
(*a*) If time permits, the entire selection.
(*b*) The entire part to be studied.
(*c*) Discuss.

V. Points for emphasis.
   (*a*) To promote end (poet's aim and ideal).
   (*b*) To make clear.
   (*c*) To stimulate interest.
   (*d*) To promote appreciation.
VI. Assignment for study.

It is a most thorough and commendable program, and in its essentials can be adapted to the preparation and presentation of poetry anywhere in our modern scheme of education. It is thorough because it is conscientious and complete in its examination of the subject; it is commendable because it is so entirely reasonable and natural, *i. e.,* it pursues the method of contemplation and cultured study instead of the hateful methods of chemical analysis. In the first part, Preparation, it asks just those questions which any healthy and normal professional curiosity would formulate. Then, in the second part, Presentation, there is suggested an equally reasonable and natural method whereby teacher and pupil will become comrades in an intellectual adventure, for such they must be if poetry is to be rightly served. Each new poem is a fresh discovery. Indeed, the field of poetry is always pushing on to a new frontier, and in this it is the part of education to follow, since the poets perforce must lead. In such a following there can be nothing except the most complete democracy, a Canterbury Pilgrimage of teacher and children, both small and large. There are, of course, obvious possibilities for amplification of this method and for much further discussion of subjects which it suggests rather than develops. Imagery, for example, is such a subject. Interpretative reading of the poem is another. The method, in its essence, however, is universal and fundamental; for it proceeds on the necessary assumption that in order to teach anything one must know what that thing is, and that poetry, a subject of somewhat undefined nature, offers such an unlimited range of opportunities and touches life at so many points that only the philosopher can rival the teacher of English in his scope for original method and independent observation and thought. T. Q. B.

NOTES AND QUERIES

During the month of November, and in the galleries of the National Arts Club, 15 Gramercy Park, New York City, the Joint Committee of Literary Arts, of which Hamlin Garland is chairman, has been holding its annual exhibition of books of the year, together with a special exhibit of books written, printed, and bound in the different cities of Latin America. The books of the year were determined in interesting fashion. A list of about one thousand books of the year was mailed by Mr. Garland to professors, editors, critics, and various other people interested in literature or possessed of literary training, with the request that they select the works which they considered the most important and the best of the year. About three hundred books were selected as a result of this poll of the literary world, and these books, together with autograph manuscript pages and photographs of authors, constitute this year's exhibit. Upon the conclusion of this exhibit in New York it will be taken on a tour of the country, and will be displayed in Pittsburgh, Chicago, Salt Lake City, Denver, and San Francisco.

The first volume of the Cambridge History of American Literature has now appeared, a very welcome companion to the excellent Cambridge History of English Literature. The American section will be complete in three volumes, uniform in binding with the English Literature and similar in scope and method. The general editors are W. P. Trent, M.A., LL.D., Professor of English, Columbia University; John Erskine, Ph.D., Professor of English, Columbia University; S. P. Sherman, Ph.D., Professor of English, University of Illinois, and Carl van Doren, Ph.D., Head Master, Brearley School. Volume I covers the Colonial and Revolutionary Literature.

To the famous Everyman Library, whose catalogue has long since become a guide to the best literature of the world—that is, in English or in English translation—there is now added another library, published by Boni & Liveright, of 107 West Fortieth Street, New York, which is to be devoted to reprints of the strictly modern classics of our time. A classical library of current books is a bold conception, and should prove in-

stantly popular because filling a real want. It will bring within reach of the modest purse, which the war has made all but universal, such exceedingly modern gentlemen as H. G. Wells, G. K. Chesterton, William Dean Howells, James Stephens, Lord Dunsany, and others whose works of art now sell for the larger part of a two-dollar note. Each volume retails for 60 cents, and is bound in limp croft-leather. There are introductions to many of the volumes, introductions which bear such interesting signatures as Lafcadio Hearn, Padraic Colum, H. L. Mencken, Alexander Harvey, and Joyce Kilmer. Very appropriately have the publishers named it "The Modern Library."

In the New York *Times'* "Review of Books" for Sunday, November 11, there appeared an interesting symposium of the leading publishers of the country in reply to the question, "What does the world, especially America, read in wartime?" There is a consensus among the publishers that light fiction has declined severely in popularity, that the public is demanding more serious types of books than ever before, and that apparently larger numbers of the people are reading, for the book trade is flourishing, despite seemingly unfavorable conditions. Our soldiers in the trenches, if they are at all like the English Tommies in their literary tastes, will require detective stories and light, amusing fiction in an inexpensive form. Another interesting development of the war's influence has been the greatly increased interest in America on the part of its own citizens, as shown in the much larger sales of books describing our own country. The German classics seem to hold their own, but German text-books have gone into eclipse, while French and Spanish text-books are in the ascendency. Anything relating to the war itself, of course, sells rapidly now and in large quantities, especially those books which can claim any authority. It is indeed the hour of the current book, although the old favorites still go steadily on in their former popularity, especially the standard poets, and are as large a part of the holiday trade as ever.

"John Keats: His Life and Poetry, His Friends, Critics, and After-Fame," is the newest piece of criticism from the pen of Sir Sidney Colvin. Charles Scribner's Sons are the American publishers.

That most beloved of all the Polish classics, "Pan Tadeusz," by Adam Mickiewicz, is to appear soon in a new English translation by G. R. Noyes, Professor of Slavic Languages in the University of California. It is to be published by E. P. Dutton & Co., New York.

Henry van Dyke's latest book is "Fighting for Peace," his own record and understanding of the war as he saw it at close quarters while Minister to Holland. Scribner's are the publishers. Dr. van Dyke has also contributed a vigorous chapter to "The World Peril," the war book by the members of the faculty of Princeton University.

In connection with the Catholic Theater Movement, one of the most interesting books of the month is "The Parish Theater," by Dr. John Talbot Smith, published by Longmans, Green & Co.

An unique literary experiment, devoted entirely to the cause of woman suffrage, is the novel, "The Sturdy Oak," published by Henry Holt & Co., New York. It is a composite novel, fourteen well-known American authors having had a part in its making. The theme was supplied by Mary Austin, and each of the other fourteen contributors wrote one chapter. Their individual work is so similar in its professional qualities that the principal characters develop harmoniously, and the novel betrays little internal evidence that it is a composite. The plot, in brief, is that George and Genevieve Remington, just five weeks married, with George "the sturdy oak" and Genevieve the clinging vine, find themselves drawn deeply into the politics of Whitewater, the county seat of the up-state New York county in which they live, because George is a reform candidate for the office of district attorney. He is also an anti-suffragist; therefore likewise Genevieve. George, as an amateur, is no match for the professional politicians, who happen to control not only the city, but also an industrial suburb of Whitewater, whose civic conditions are deplorable. A group of high-minded women undertake to purge the suburb of its evils. Genevieve joins them, a convert to the cause and now something of a vigorous young tree herself, while the former sturdy oak, after the professional politicians have gone

so far as to kidnap his clinging vine, rouses himself, becomes an oak indeed, joins forces with the women of the city, and is triumphantly elected on a platform of real reform. "The Sturdy Oak" is not a great work of art, but it is a diverting piece of modern fiction.

That there were other sides to Mark Twain's character than the jovial one which the world saw oftenest is evident in the following pathetic passage from one of his last letters: "Life was a fairy tale then; it is a tragedy now. When I was 43 and John Hay 41, he said life was a tragedy after 40, and I disputed it. Three years ago he asked me to testify again. I counted my graves, and there was nothing for me to say. I am old; I recognize it, but I don't realize it. I wonder if a person ever really ceases to feel young—I mean for a whole day at a time?"

Q. Are there English translations of the plays of Paul Claudel, the French dramatist? If so, who publishes them?

Two of Claudel's greatest plays are now accessible in English translation, "The Tidings Brought to Mary" and "The Hostage." They have been translated under the direction of Pierre Chavannes, and are published in separate volumes by the Yale University Press, New Haven, Conn. "The Tidings Brought to Mary" is one of the most superb mystical experiences yet encountered in the range of European drama. Claudel is one of the dramatic masters of the modern world.

Q. We are starting a monthly journal, to be written and, as far as possible, edited by our students. Will you please give us some suggestions?

With pleasure. Since your journal is to appear monthly, either twenty-four or forty-eight pages would be a very convenient editorial and mechanical size. The holiday numbers could, of course, be larger, say, sixty-four pages, if you so wished. The customary size of page in college and secondary school papers in 7 inches by 10 inches, although this varies. A weight and finish of paper should be selected which does not make a stiff and bulky book and is not tiresome to the eye. A soft white paper of just a medium weight is best for this purpose. Such a paper, for example, is the paper known to the

trade as "Hibulk." The extended cover is now popular with many school magazines, because it gives a very smart appearance to the book. An extended cover is one which projects slightly beyond the edges of the printed pages. Thus an extended cover for the 7 inches by 10 inches page would measure about 7⅛ inches by 10¼ inches. As for the size of type to be employed, twelve-point is an excellent and easily readable size for the leading articles and the editorials, while ten-point is a good size for the miscellaneous departments in the back of the magazine. In placing the contract it is advisable to determine just how much money there is to be spent, with subscriptions and advertising included; then secure estimates from local printers, and finally award the contract to the bidder who offers the best value within the limits of your resources. The lowest bidder is not always the best. If you have not already chosen the name for your paper, permit me to suggest that names already in use or variants of them should be avoided, if possible. Try for a name with a lively literary flavor and some local reference or color. A small cash prize offered in an open competition to the school will very often elicit some valuable suggestions. It is an excellent idea to have the students edit their own paper as far as this may be possible. Some friendly supervision is, of course, highly desirable, but experience in editing their own paper will be a distinct benefit to your pupils and one of their most pleasant memories when they are alumnae and alumni.

Q. To what extent would you require the writing of letters in the grades as an aid to composition?

The exact extent would depend somewhat on circumstances, but in general practice the *frequent* writing of letters is a great aid to composition, especially in the grammar grades. The children like to write letters, and often display more originality in their letters than they do in any other kind of writing. It is one of the most useful forms for the early teaching of good English prose composition. It is well to keep their letters occasionally, and some weeks after return them with a later letter, pointing out and also having them discover for themselves the evident improvement and progress.

RECENT PUBLICATIONS

THE GRADES.—*The Sound of Spoken English*, by Walter Ripman, E. P. Dutton Company, New York; *Oral and Written English*, Book I and Book II, by Potter and Jeschke and Gillet, Ginn & Co., New York, etc.; *The Boy's King Arthur*, edited by Sidney Lanier, Charles Scribner's Sons, New York City (illustrated holiday edition).

HIGH SCHOOL.—*Amateur and Educational Dramatics*, by Hilliard, McCormick and Oglebay, published by Macmillan, New York; *Burke's Speeches at Bristol*, edited by Edward Bergin, S.J., American Book Company, New York.

COLLEGE, UNIVERSITY, AND GENERAL.—A *Desk Book of 25,000 Words Frequently Mispronounced*, by F. H. Vizetelly, Funk & Wagnalls, New York; *Manual of Good English*, by H. N. MacCracken and H. E. Sandison, Macmillan Company, New York; *Facts, Thought, and Imagination*, by Canby, Pierce and Durham, Macmillan Company, New York; *Verse Writing*, by W. H. Carruth, Macmillan Company, New York; *Argumentation and Debate*, by O'Neill, Laycock and Scales, Macmillan Company, New York.

Chief European Dramatists, edited by Brander Matthews, and *Chief Contemporary Dramatists*, edited by Thomas H. Dickinson, both published by Houghton Mifflin Company, New York; *The Insurgent Theatre*, by T. H. Dickinson, B. W. Huebsch, publisher, New York; *The Hostage*, by Paul Claudel, Yale University Press, New Haven, Conn.

Mrs. Humphry Ward, by Stephen Gynn, Henry Holt & Co., New York; *Benjamin Franklin Self-Revealed*, by W. C. Bruce, Putnam's, New York; *Portraits and Backgrounds* (Hroswitha, Aphra Behn, Aissé, and Rosalba Carriera), by Evangeline Blashfield, Scribner's, New York; *The Greek Genius and Its Influence*, edited by Lane Cooper, Yale University Press, New Haven, Conn; *Adventures and Letters of Richard Harding Davis*, edited by C. B. Davis, Scribner's, New York.

His Last Bow (Some Later Reminiscences of Sherlock Holmes), by Arthur Conan Doyle, George Doran Company, New York; *Where to Sell Manuscripts*, by W. L. Gordon, Standard Publishing Company, Cincinnati, Ohio; *Utopia of Usurers and Other Essays*, by G. K. Chesterton, Boni & Liveright, New York City.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

NEW TYPES OF COOPERATIVE TEACHING

Expressional activity in religious education is not new, but it is too often viewed with respect only to the desired end and not to the process. A cooperative project makes possible new personal adjustments which become the basis of permanent ethical habits. Further, the old slogan, "Expression for impression," needs to be turned about. Impression is insignificant save as it leads to ethical expression. My task is to show how this result may be achieved through cooperative projects undertaken by various school groups.

Since many public schools are now carrying on cooperative educational activities it is important to define the function of the church school in this field in relation to that of the public school. The public school is limited, as to its goal, to the present scheme of adult social organization. It is now being criticized for its alleged inadequacy as a preparation for adult life; but the full purpose of such criticism would be served by directing the public school system toward a truer alignment with things as they are. The failure with intensity and swiftness—the thing prescribed by the world of business, the world of competitive struggle, even the world of war. Obviously Christian education has other requirements, for the reason that Christianity has other requirements. The Christian Church is avowedly trying to change the world in a very radical way. Its great need is a laboratory for social education. The adult group offers little possibility of experimentation, since each individual has been squeezed into his place by social and economic pressure, and has suffered a certain moral fixation. The only real laboratory for social idealism is one of individuals still in the making. Here is the great opportunity of the church school.

There are essentially three aims in such cooperative efforts as are here contemplated and they must be pursued together. First, we must cultivate social imagination so that certain group realities and values can be apprehended. Second, we must develop sympathy, to understand why another acts as he does,

and to feel as another feels. Third, in and through all this we must be building up the social habits which constitute ethical life. Obviously this last is an impossible task without the development of sympathy and imagination. It is sympathy that furnishes the pleasure accompaniment of habit-forming acts of cooperation. Without this it is an educational truism to say that no permanent habits will result. The cultivation of social imagination is effected best through dramatics, and specifically in the pageant and the masque, of which I shall speak presently.

The first approach to cooperative activity in a church school must be made by defining the natural unities presented in the entire group. There are four that readily suggest themselves—the class, the department, the entire school and the church. Probably, however, for any given group of pupils these formal unities are never all real. The most real, of course, is that represented by the class. The department does not always, or frequently, perhaps represent a true unity, and in large schools the entire group is never visible. A certain degree of visibility is essential to unity. This is where the development of symbolism is important. It is the largest unit, the church, that must be the matrix for that spiritual corporate consciousness that we would ultimately create. The development of an attitude toward the church is the most important part of this subject. We all realize the futility of the catechetical attempt to present the idea of the church and the Kingdom. Is it not equally true that our efforts at organization are but slightly fruitful owing to their lack of color, of imaginative appeal? The difficulty is most apparent when we compare, as to effectiveness, the attempt to develop enthusiasm over the church and the Kingdom with that of the public school to promote patriotic enthusiasm. Patriotic fervor grows apace; religion lags. Yet it is perfectly apparent that patriotism calls for immeasurable individual sacrifices for a collective ideal. Relatively speaking, patriotism is a religious emotion, for it is a phenomenon of loyalty. The difficulty of producing moral enthusiasm has had a now familiar treatment by William James, but has been handled more effectively by Mr. Percy Mackaye in his little book, "A Substitute for War." Mr. Mackaye urges that devotion to a community ideal comparable to that called forth in a

national emergency can be developed by means of artistic symbolism and community project. He contemplates the elaborate mechanisms of social betterment—our communities, forums, conventions, forward movements—laments their relatively small effectiveness, and diagnoses their disease as drab, perpetual drab. President Wilson has remarked, "When peace is made as handsome as war, there will be hope of war's passing." Says Mr. Mackaye, "The dove is no match for the devil."

Is there not a fruitful suggestion in all this for our efforts to make the religious appeal more vital and to organize instruction into activity? The patriotic spirit is the best example of the result of community training in idealism. Waiving the consideration of internationalism and the larger loyalty, by comparison with the sordidness of a work-a-day world, patriotism is a bright star. It stands for the defense of a collective possession with the last full measure of devotion. From patriotic training religion should learn its lesson. That transcendental thing we call "country" is quite as invisible as God; yet it is rendered real by elaborate symbolism. May not the church school build its teaching of loyalty on the basis of national loyalty? This may prove the surest way to give right the force of might, and the only way to redeem patriotism from the imminent peril of Jingoism. I witnessed recently an admirable flag exercise in a public school that might well be produced in a church school. Along with the drill and salute a number of quotations were given all dealing with America's mission to the world in proclaiming freedom. Elaborate that concept of freedom so that it means emancipation for all who suffer restraint, link it up with the worldwide missionary enterprise of the church, and Christianity may mean more to our boys and girls. I have seen something akin to military enthusiasm in young lads over a local anti-saloon campaign. A boy's eagerness for war is no indication of a prime interest in blood-letting; rather it illustrates the fact that felt antagonism in the sphere of the largest loyalty is the sharpest stimulus to effort. If his conscious relationship to the state comes to include a championship of the moral, as well as the political, ideals on which the welfare of the state depends—social and industrial justice, the service of all by each—then the boy will become passionately religious. This must be the cure for our "drab disease." This

transfer from the lower to the higher loyalty is effected symbolically in the pageant, "The Light of the Jewel," recently given in Teachers College, New York. At the command of the spirit of prophecy the spirit of war reluctantly passes his sword to the spirit of justice. The spirit of prophecy declares that "the warfare of the future shall be battles of the spirit, for the welfare of the nations." The local church as the visible expression of religious and ethical enterprise should be exalted before young people.

The next task is to promote that mutual sympathy upon which habits of cooperative living depend. In the average group of boys and girls we find a complacent individualism which is due not merely to a normal set of self-satisfying instincts, but also in large part to the injurious effect of an inordinately competitive society. I wish to point out briefly how dramatic projects have been utilized to develop sympathy and to promote habits of cooperative living.

Educational dramatics has now become a popular pursuit and is producing extensive literature. On the religious side the subject has been developed very successfully in relation to missionary propaganda. The educational significance of this sort of project may be stated thus: When an individual undertakes a part in a cooperative dramatic effort he voluntarily vacates his personal privilege and interest and becomes somebody else, whom he labors diligently to understand. He gains a new viewpoint which becomes a permanent social possession. He experiences the judgment of his fellows on the character that he wears. If the rôle brings him into disrepute he comes vivaciously into relation with the man who is the thing that he is pretending to be. He learns to bear his part in a social undertaking, a part not selfishly chosen but appointed on the basis of fitness. He participates in activity so varied—in the preparation of costumes and scenery, the accumulation of important facts, and the learning of lines—that the actual situations of every day are reproduced in the project, which is the essential basis of habit formation. The slogan of the masque and pageant of St. Louis was, "If we play together we shall learn to work together." In the masque, where symbolism is employed, it is amazing to see how a social consciousness is engendered. Instead of petty strife for attractive parts children will bestow

them on others with an artistic appreciation of fitness, and those who take subordinate parts or none at all seem at times to be so carried away with the symbolism that the thing symbolized becomes for the time a spiritual asset of the entire group.

Of course these values depend to some extent on native and environmental factors, and in no small degree on technique. Where the group is entirely unorganized at the start no great results can be expected in a single project. The idea of "giving an entertainment" is fatal to the dramatic spirit; exhibition must be incidental. Costumes and scenery should be simple and so far as possible cooperatively prepared.

A very important phase of the development of sympathy is the bringing together of contrasting racial types. A church school in a large city may have a distinct problem of assimilation. We are all familiar with the saying that America is the melting pot of the nations. The figure is a faulty one. Racial inheritances cannot be melted—indeed they should not be melted. That would be to render the traditions upon which national or racial loyalty is based wholly meaningless. The trouble with us is that our attitudes toward other nationalities is based on tolerance rather than appreciation! The pageant which is essentially a community enterprise, offers an excellent opportunity to bring together the contributions of different nationalities as social assets to use, rather than as peculiarities to be amused at or to crush.

A great deal may be said for the possibilities of dramatics in introducing a cooperative spirit into everyday life. A professor in the University of Wisconsin wrote concerning the Ripon pageant, "I think I may say that the citizens of Ripon never turned out their lights and went to bed with a more satisfying glow of pleasure at having done something worth while than the night after our local pageant. For weeks afterward we were all like children saying to each other as we met, 'Didn't we do it well?'" Says Mr. Percy Mackaye, concerning the St. Louis pageant, "The theme was expressed by the dramatic revelation of a reality it had helped to create; by an actual regeneration of community life."

It may not be supposed that such enterprises as are here suggested are in any sense "tacked on" to a regular curriculum.

It is of the essence of the project method in education that the project is curriculum. I believe it would be quite possible to spend a profitable year working up a local church pageant about which all the regular studies and activities that belong to a year's program of Sunday-school work could be grouped in a vastly more effective way than the present curriculum makes possible. However, the best method of procedure is, of course, to select something not too elaborate for a local experiment, something that will not interfere with regular activities nor put too great a task intellectually or emotionally on the pupils.

Thus far material for this purpose is not abundant, but a number of pageants and pageant masques have been written which can, without great difficulty, be adapted. The "Pageant of the Church," which is mentioned in the bibliography of this paper, should be thoroughly adaptable for a large school. A pageant is the easiest kind of a project to adapt because the episodes and interludes stand apart, and may be modified at will. It is also the easiest kind of performance to prepare originally. If a series of such efforts is contemplated the director should in large part prepare his own scenario. A pageant of denominational history could very easily be made on the general plan of the one just referred to. For the Thanksgiving and Christmas festivals the episodes of a pageant are readily suggested by the familiar stories. The fact that the stories are so well known and that the scenes and words of these successive yearly performances will be similar and in part identical, is not a hindrance, but an aid. Historic pageants may be prepared also to show, for example, the development of religion in Israel or the missionary career of St. Paul. Literature of this sort will, no doubt, become abundant in the next few years.

The possibilities of religious music in dramatic work are indicated in the pageant, "Music of the Christian Church," mentioned in the bibliography. Christmas music may well take the place of words altogether in a dramatization of the Christmas story.

Rigid art standards and over attention to "finish" will do harm. When dramatic work was more fully expressional and less a matter of show than it is today, there was much roughness, and it was not a detriment. A dramatic project should always be free and joyous even if it is noticeably rough. Lines

must not be worried over. If liberty is taken with them, no matter. As Mr. Chubb says, "the scenario is the thing."

I have touched on, in a suggestive way, a very comprehensive theme. In a word my contention is for social aims, for real situations, for a cooperative method and for a heroic ideal.

F. ERNEST JOHNSON,
Religious Educator, Aug., 1917.

NATIONAL ASSOCIATION OF AUDUBON SOCIETIES INCREASES ITS FACILITIES FOR THE BENEFIT OF TEACHERS

The National Association of Audubon Societies has increased its staff and its office facilities in order to meet the demand made upon it by teachers for bird-study material. The interest in the economic uses of birds has been especially stimulated by the food conservation problem of the European war, and applications for authoritative information have been coming to the Association from educators in all parts of the United States and Canada. In order to comply promptly with these numerous requests the National Association of Audubon Societies, has thoroughly reorganized its work with the Junior Audubon Classes.

Correspondence from teachers will receive prompt attention. Educators residing within the metropolitan zone, or visiting the city, who may find it convenient to call at the office of the Association, at 1974 Broadway, to obtain material in person, or confer with the members of the Association's staff, will find a cordial welcome.

The Association this year has issued a new series of eight leaflets for the use of the junior classes. These leaflets describe the Bald Eagle, the Egret, Meadowlark, Bobolink, Downy Woodpecker, Scarlet Tanager, Towhee and White-throated Sparrow. Special stress is laid upon the description of the eagle, for the entrance of the United States into war has concentrated much attention upon the bird which serves as our national emblem. The studies of the eagle are based upon personal observation, and upon a digest of the highest authorities. Each leaflet is accompanied by a richly and truthfully colored portrait of the bird treated, and also a reproduction of an outline drawing, which school pupils may paint for themselves.

In connection with the junior work the Association has also printed a folder of heavy cardboard, arranged as a cabinet, in which are displayed pictures of seventy-four birds in the natural

hues of their plumage. These cabinets will help bird-students in recognizing the various species in their travels about the city, or in the parks and woods.

Through the generosity of Mrs. Russell Sage and others the National Association has been able to furnish these publications at a merely nominal charge of 10 cents for the series, which is about one-half the actual cost. The association's plan is offered to all teachers who are willing to conduct simple bird-study classes of fifteen pupils or more. They not only assume no expense, but receive much valuable material free, including the magazine *Bird-lore*, by sending the $1.50 collected from a class.

Teachers will greatly assist the Association by interesting their pupils in the distribution of the cloth posters which may be tacked to trees and fences. These posters are furnished in two languages, and bear a comprehensive statement of the value of birds as destroyers of insects and weed seeds, and a warning against their destruction. The posters will be sent free to persons who will see that they are displayed in appropriate places.

To assist educational institutions of New York State in their work, the Association has arranged that a special lecturer, Mrs. M. S. Sage, who for several years has been promoting the interest of bird protection throughout the Empire State, will devote her entire attention to the schools of the metropolis. She will deliver lectures to classes, as well as at private houses.

The friends of the cause of bird protection will be interested to know that last year more than 261,000 school children joined the junior classes, and that the indications for the year of 1917–18 show that the membership in this department of the Association's. work is likely to reach 300,000, judging by the applications already received.

As long as the Association's special funds for this work hold out, the offer herewith made is open to every teacher in the United States and Canada. It is suggested that upon reading this notice she immediately collected the dues of the fifteen members of her class and send them in, and thus receive the material at once. Any further information will be gladly furnished upon request.

T. GILBERT PEARSON, *Secretary*,
1974 Broadway, New York City.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The new Martin Maloney Chemical Laboratory was dedicated with appropriate ceremonies on Thursday, November 15. The exercises took place in the main lobby of the new building. His Eminence, Cardinal Gibbons, presided, and with him on the platform were Cardinal Farley and the following members of the Board of Trustees of the University: Archbishops Moeller of Cincinnati and Keane of Dubuque; Bishops O'Connell of Richmond, Canevin of Pittsburgh, and Lillis of Kansas City; Mr. James J. Ryan, of Philadelphia; Mr. Louis Carbery Ritchie, of Lakewood, N. J., and the speakers of the occasion. The University orchestra furnished a pleasing program.

Marquis Martin Maloney in a brief address presented the new building to the University, saying that the occasion was one of the very happiest in his life, and gave the greatest delight to the members of his family. He hoped that the new laboratory would be the means of enabling Catholic young men to receive the best training in chemistry that the age affords.

The Rt. Rev. Bishop Thomas J. Shahan, rector of the University, formally accepted the donation in the name of the Board of Trustees. Mr. Aubrey E. Landry, Ph.D., Professor of Mathematics and Dean of the School of Sciences, spoke in behalf of the faculties. An address on "Chemical Research and Its International Importance" was delivered by Mr. James A. Farrell, president of the United States Steel Corporation. The speaker placed especial emphasis on the part played by chemistry in industry and in the present war. His Eminence, Cardinal Gibbons, made the closing remarks, which were particularly appropriate and happy. He described the occasion on which he had asked Mr. Maloney for the donation which enabled the University to construct the laboratory and expressed his own sense of gratitude, as well as that of the Trustees, to the generous donor.

The most recent addition to the Catholic University group of buildings presents an imposing facade as it extends for more than 260 feet along Michigan Avenue between Seventh Street and Brookland Avenue.

Details of Construction

The new edifice, erected to house the lecture halls and laboratories of the constantly growing Department of Chemistry, is of fireproof construction. Its style of architecture is Collegiate Gothic, harmonizing happily with that of the newer University buildings and the various public edifices of the National Capital. The exterior walls are built of Port Deposit granite, celebrated for its permanency of color, with trimmings of Bedford limestone and marble. The interior walls and partitions are of buff-colored vitreous brick, impervious to vapors and fumes and lasting in color. The floors are of reinforced concrete and hollow tile, carried on steel girders. The roof consists of large concrete slabs supported by steel trusses, and is covered with red tiles. The architects are Murphy & Olmstead, and the builders the Charles J. Cassidy Company, all of Washington, D. C.

The building consists of a central pavilion rising to the height of 25 feet above two lateral wings. The main entrance is reached by a broad flight of marble steps leading to a terrace and thence by two lateral flights guarded by a heavy carved balustrade which, on the upper landing, carries on its face the armorial bearings of the Maloney family, showing an unslung bow and quiver of arrows, with the inscription, *"In Domino non in arcu sperabo."* Above the arched doorway are carved the words, "The Martin Maloney Chemical Laboratory," and higher up on the facade may be seen a pair of panels carved with allegorical representations of Observation and Deduction, the fundamental principles of all training in the natural sciences.

The Chemical Museum

A small vestibule gives access to a beautiful and extensive lobby, with a lofty, panelled ceiling, Caen stone walls, and a tessalated marble floor. Here will be placed the Chemical Museum with its various collections illustrative of chemical progress and industry. During the past twenty years of its existence the Department has accumulated a considerable amount of suitable material for this purpose consisting of the various ores and crude sources of the elements, typical compounds prepared by the students who have worked in the University labora-

tories, rare substances and specimens of the products of the great chemical industries of the United States and Europe. The museum lobby gives immediate access to the stair halls and the two main laboratories of the Department of Chemistry. The stair halls and corridors of the pavilion are finished in Terrazzo and Caen stone; the staircases are of steel with marble treads.

The Main Laboratories

The large laboratory occupying the entire main floor of the east wing is devoted to inorganic chemistry and qualitative analysis and it is 100 feet long, 45 feet wide and 20 feet high. Large triple stone-mullioned windows, eight on either side, give ample illumination, and the absence of pillars, table shelves and elevated plumbing permits an unimpeded survey of the work from every point. The arrangement of the work tables, the distribution thereto of the gas and water supply, the delivery of air, compressed and under diminished pressure, steam, and the various gaseous reagents required from time to time, the methods for the rapid removal of noxious gases and vapors from the work tables have all been designed by the director of the laboratory, Dr. Griffin, and are the results of his experience and observation extending over a period of more than twenty-five years.

Working Equipment

The laboratory tables are built in three sections, a central plumbing rack 6 inches wide and two cabinet sections bolted to it. The plumbing rack carries all the piping and is permanently fixed in position; the cabinets, consisting of a table top of heavy birch strips treated with acid resisting material, and drawers and cupboards to contain the working kits of four students, are removable and may be withdrawn from the plumbing rack to give access to the various pipes beneath the latter. There are no shelves above the laboratory tables: the students' reagent bottles are carried in white enamelled steel trays which are placed on the plumbing rack during working hours and locked in the cupboards at other times. No fume closets or hoods are visible, but each table contains a number of openings in connection with a flue running beneath the floor through which all noxious gases and vapors are drawn and

forced into the open air by electrically driven exhausters. A curved conduit fitting the exhaust inlet with a swinging joint and carrying a large inverted funnel at its free end, enables the student to so arrange his apparatus that all injurious fumes given off by the experiment in hand will be drawn into the exhaust flue. In addition to the outlets for gas, water, compressed air and vacuum usually found on standard chemical laboratory tables, extra outlets at each working place lead to a gas room on the ground floor and are used to provide the student with hydrogen, oxygen, carbon dioxide, ammonia, hydrogen sulphide and other gaseous reagents required from time to time when experimental work subsequent to that which accompanied the first preparation of these substances calls for them. This method prevents waste of time and material in again fitting up apparatus for the delivery of these gases when they are called for in connection with the study of other elements and their properties. The inorganic laboratory will accommodate 248 students, 124 of whom may work at the same time.

Of equal dimensions and with similar appointments, the laboratory of organic chemistry occupies the entire main floor of the west wing. On account of the nature of the experimental work carried on here a larger laboratory space is assigned to each student. The table tops are of Alberene stone, and in addition to the outlets of the tables of the inorganic laboratory, connections for supplying live steam for distillations and the evaporation of inflammable liquids are found at each working place. This laboratory provides working space for 124 students. 62 working at one time. In connection with the equipment of the two main laboratories the University acknowledges the debt of gratitude which it owes to Mr. Thomas O'Neill, of Baltimore, Md., and the late Mr. John D. Crimmins, of New York, N. Y., both of whom contributed liberally towards its installation.

Analytical Laboratories

A large and well-lighted laboratory occupying half of the second floor of the west wing is devoted to quantitive analysis, and in close proximity are the balance room, instructor's office and a number of smaller special laboratories fitted up for organic analysis, water, gas and fuel investigations, and auto-

clave and intensive furnace work. In addition to the supply outlets of the other laboratories that of quantitative analysis contains a number of electric plugs from which current of different voltages may be obtained. This is supplied by the lighting system of the University and by storage batteries and motor generators specially installed for laboratory work. The quantitative laboratory accommodates 48 students working at the same time.

The laboratory of physical chemistry is situated on the second floor of the east wing. This is well supplied with apparatus for the determination of the various constants and experimental work in the phase rule and mass reactions, thermo-chemistry and calorimetry, osmotic pressure and the theory of solution, the electric conductivity of solutions and other phenomena the study of which has so effectively added to the development of theoretical chemistry in recent years. This laboratory accommodates 18 students. The east wing also contains a number of smaller laboratories providing working facilities for 48 research workers.

The Library

The departmental library is located in the pavilion section of this floor. It is very rich in standard chemical literature, possessing complete reports of the principal American and foreign chemical societies, entire series of the leading chemical journals dealing with pure and applied science, and the principal texts and treatises of the makers of the science. A collection of 4,000 dissertations and monographs with a card catalogue of the same adds greatly to the efficiency of the library, and it rarely happens that a reference in chemical literature cannot be verified in the original within the library itself. The chemical library has attained this standard of excellence through the generosity of several friends of the director of the laboratory, priests of the archdiocese of Boston whose names are commemorated on a tablet placed in the library. Across the corridor are located the offices and laboratory of the director.

Seminar and Research Laboratories

The third floor of the pavilion is taken up by a seminar room and the photographic laboratories, while that of the wings ac-

commodates the stock and apparatus store rooms. The roof of the pavilion is laid with prominade tile and fitted up as a terrace laboratory, to be used for operations which require an abundance of sunlight and such experimental work as is accompanied by the copious evolution of dangerous fumes.

The basement floor, practically entirely above ground, is used for work in metallurgy and assaying, industrial chemistry, and other courses requiring the installations of heavy machinery and large units of industrial apparatus. On this floor also are located a repair shop, a machinery room, the gas room whence supplies of gaseous reagents are taken from gasometers and cylinders and distributed to the main laboratories, and several classrooms and offices. The working facilities on this floor are ample for 100 men working at the same time.

The erection of this magnificent structure devoted to chemical instruction and research occurs most opportunely at this time of stress when the nation is spurred to its maximum productive efficiency, and the Catholic University of America feels that it owes a debt of undying gratitude to Mr. Martin Maloney for the generous gift which enables it to go so far towards carrying out the desire of the Holy Father, Leo XIII, when he wrote in his letter commendatory of the opening of the University to the laity the following words: "We wish, therefore, that the University may, through this new development, more and more advance, wax strong and flourish, for the advantage and honor both of religion and the Republic."

CENTENARY OF THE BROTHERS OF THE SOCIETY OF MARY

The members of the Society of Mary, commonly known as the Brothers of Mary (Dayton, O.), celebrate this year the first centenary of their Foundation.

The Founder of the Society, Very Rev. William Joseph Chaminade, a very holy and learned French priest, conceived the project of founding a religious congregation during the turbulent years of the French Revolution.

Being obliged to go into exile, he resided for three years at Saragossa, Spain. It was in this city, while praying at the famous shrine of Our Lady of the Pillar, that he was inspired with the idea of founding a Society, the object of which was to be the regeneration of Catholic France by means of the Christian education of youth.

When peace was restored, Rev. Father Chaminade returned to Bordeaux, France, where he organized two Sodalities, one for young men and another for young women. Their membership reached into the hundreds, and the great good wrought through them, especially in southwestern France, is known to God alone.

From these two Sodalities there developed in time two religious Societies, the Daughters of Mary in 1816, and on October 2, the year following, the Society of the Brothers of Mary.

It is this event which the Brothers of Mary commemorate this year throughout the world wherever they are established. In this country which, thanks be to God, is still preserved from the immediate horrors of the war, the celebrations could assume a more solemn character.

Though each of the communities connected with the different parishes has had its own celebration, it was especially at the central houses of the Society, at Dayton and St. Louis, that the event was commemorated with greater pomp and display.

Thus at Dayton, O., according to arrangements, three centenary celebrations were to take place, one on August 8, another October 2, and a third December 11. On the occasion of the first, most of the Brothers of the Eastern Province were assembled for their Annual Retreat, at the close of which appropriate services were held in the College Chapel, consisting of Pontifical High Mass, Most Reverend Henry Moeller, D.D., Archbishop of Cincinnati, as celebrant assisted by a number of prominent clergy from the Cincinnati and other dioceses. Right Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg, Pa., delivered the centenary sermon.

Fully two hundred and fifty Brothers and over one hundred, visiting clergy from different parts of the country participated in the celebration.

On Tuesday, October 2 (Foundation Day), suitable exercises were held at the Normal Department of the Society, Mount St. John, Dayton, Ohio. Prominent members of the Hierarchy, together with friends and benefactors of the Brothers, added solemnity to the occasion. Most Rev. John Bonzano, D.D., Apostolic Delegate, officiated as celebrant at the Pontifical High Mass, and Most Rev. Henry Moeller, D.D., assisted in the sanctuary. The sermon by Right Rev. Joseph Schrembs, Bishop of Toledo, was a most glowing tribute to the memory of the saintly Founder as well as to the Brothers so nobly devoted to the cause of Christian education.

The third and last celebration, of a more or less civic nature, will take place at St. Mary's College, Dayton, Ohio, December 11, when His Eminence, Cardinal Gibbons, is expected to honor the occasion with his presence.

PRIZE ESSAY CONTEST UNDER THE AUSPICES OF THE AMERICAN SCHOOL PEACE LEAGUE

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. The Teaching of Democracy as a Factor in a League of Nations. Open to Seniors in Normal Schools.

2. How Should the World be Organized so as to Prevent Wars in the Future? Open to Seniors in Secondary Schools.

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the best essays in both sets.

Judges.—Alfred C. Thompson, Principal, State Normal School, Brockport, N. Y. Charles E. Dennis, Jr., Principal, Hope Street High School, Providence, R. I. Miss Ellen C. Sabin, President, Milwaukee-Downer College, Milwaukee, Wis. Clarence H. Dempsey, Superintendent of Schools, Haverhill, Mass. Elmer S. Newton, Principal, Western High School, Washington, D. C. Miss Laura B. Sanderson, Wesley College, Grand Forks, N. D. Frank B. Cooper, Superintendent of Schools, Seattle, Wash. Willis E. Johnson, Principal, Northern Normal and Industrial School, Aberdeen, S. D.

Contest Closes March 1, 1918

Conditions of the Contest.—Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8 by 10 inches, with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1918. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the League in July, 1918.

Information concerning literature on the subject may be obtained from the secretary.

Successful Contestants in Last Year's Contest

(*Normal School Set*)

First Prize—Miss Icie F. Johnson, State Normal School, Warrensburg, Miss.

Second Prize—Hermas Jesse Rogers, State Normal School, Cape Girardeau, Miss.

Third Prize—Mrs. Mary M. Barclay, State Normal School, Los Angeles, Cal.

(*Secondary School Set*)

First Prize—Carroll M. Hollister, High School, Norwalk, Conn.

Second Prize—Miss Zora Guenard, High School, Superior, Wis.

Third Prize—Miss Edna A. Hull, Polytechnic High School, Los Angeles, Cal.

RESOLUTIONS OF CATHOLIC WOMEN

At the meeting of the Executive Board of the International Federation of Catholic Alumnae, held at Cincinnati, October 9-11, the following resolutions were unanimously adopted:

Whereas, This being the first meeting of the Executive Board of the International Federation of Catholic Alumnae, since the United States entered the war; and

Whereas, At our last convention, held in Baltimore in November, the United States not being then in the war, this Federation passed a resolution endorsing the cause of peace; and

Whereas, This organization, the instant war was declared, felt that there was only one way to bring about peace, and that was to fight for it, and it at once pledged its loyalty to the allied cause; therefore, be it

Resolved, That it now reiterates that pledge, the pledge of fifty thousand Federated women in every State in the Union, in the provinces of Canada, and as far north as Alaska; and it offers its services whenever and wherever the Government calls. It urges cooperation in food conservation, purchase of liberty bonds, the education of child victims of the war, support of moral zones surrounding army cantonments, and systematic aid in providing proper homes for girls, flocking into cities to succeed to the work of soldiers. This work will be facilitated by cooperating with the Woman's Committee of the Council of National Defense, the National Catholic War Council, and the Knights of Columbus.

Whereas, The Feast of the Immaculate Conception, December 8, is the Patronal Feast of the Church in the United States,

and is also the special feast, under whose auspices this International Federation was founded; and

Whereas, The United States, being now engaged in a perilous conflict, in which all the ideals of Christian womanhood are threatened; and

Whereas, We believe that, in order to win this war and to make the world safe for democracy, we must turn to the oldest democracy in the world, the Church of Christ; therefore, be it

Resolved, That we recommend that special prayers be offered by all members of the Federation and in all the Catholic institutions in the land on the Feast of the Immaculate Conception, December 8, for the success of the allied arms, and that our cause be placed under the special protection of Mary Immaculate.

Plans for the international convention, to be held in St. Louis, Mo., in 1918, were discussed. It was reported that 219 alumnae associations are now members of the Federation, and their total membership is approximately 50,000 women.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Effective English, by Philander P. Claxton, United States Commissioner of Education, and James McGinniss. Boston: Allyn & Bacon, 1917.

The authors have endeavored to break from the rigid lines of our customary rhetorics. There is an attempt to arouse the thought and develop it and then to lead to correct expression of the thought in spoken and written language. This is decidedly in line with the demands of modern pedagogy. The work is profusely illustrated, but the pictures and the general appearance of the text lose in attractiveness on account of the poor quality of paper used. The use of the work "effective" is so excessive as to constitute a noticeable blemish, but this blemish is superficial and should not blind us to the real merits of the work.

THOMAS EDWARD SHIELDS.

Goethe's Hermann und Dorothea, With a Life of the Author in German, Appendices, German Exercises, Questions, Notes, and Vocabulary, by Julianne A. Roller, M.A. Boston: Allyn & Bacon, 1917. Pp. xxx+107.

The book is intended for the second year high school course. The vocabulary and notes keep this end in view. The authography has been revised and brought up to date so as to avoid needless difficulties. The full vocabulary at the end will also be found convenient.

Psychology, by Burtis Burr Breese. New York: Charles Scribner's Sons, 1917. Pp. x+482.

Psychology has become so highly developed and so differentiated that the student who takes up the study of any of its many disciplines or aspects such as rational psychology, introspective psychology, normal psychology, empirical psychology, etc. is liable to get an exaggerated and unbalanced view even of his chosen field. There is need to remind the author of the text-book and the teacher of psychology that in psychology as elsewhere the procedure should be from the homogeneous to the heterogeneous, from the whole to the part. The present text-book aims to perform this service for the beginner. It aims "to give a

comprehensive view of the facts, principles, and theories of human psychology. Accordingly the student will find that it represents the various points of view of modern psychology—the analytic and the descriptive, the structural and the functional, the genetic and the physiological. At the same time, the empirical results of experimental psychology are used as far as possible."

THOMAS EDWARD SHIELDS.

Bookkeeping and Accounting, by Joseph J. Klein, Ph. D., C. P. A. New York: Appleton & Co., 1917. Pp. xiii+453.

The author of this text-book is a member of a prominent firm of certified public accountants, and is the author of numerous works on accounting and business methods. The volume constitutes one of the series in commerce, civics and technology which is being brought out by the College of the City of New York. The book very wisely emphasizes the central principles of bookkeeping and seeks to make these the secure possession of the student before introducing the more complicated mechanism employed in highly differentiated lines of business.

Character Sketches of the Rt. Rev. C. P. Maes, D.D., Late Bishop of Covington, Ky., written by the Sisters of Divine Providence, Newport, Kentucky, with a preface by Cardinal Gibbons. Baltimore: Murphy & Co., 1917.

This little volume possesses a peculiar charm. It records in simple language the life of a pioneer priest and bishop, and outlines the difficulties encountered and the triumphs achieved through zeal and unfailing perseverance. The Catholic Church of the Middle West owes a deep debt of gratitude to the saintly Bishop of Covington, but the labors of the good Bishop are not confined to the diocese which he was so largely instrumental in building up. He took part in the proceedings of the Third Plenary Council of Baltimore, and showed a deep and abiding interest in everything pertaining to the building up of Catholic education throughout the United States. He was particularly interested in the founding and upbuilding of the Catholic University. He was a charter member of the Board of Trustees and acted as secretary to the end of his life.

Not the least of the charms of the book before us comes from the

reverent love and devotion of the Sisters who undertook to bring it out in honor of the patron and friend whom they so deeply revered.

THOMAS EDWARD SHIELDS.

How to Teach, by George Drayton Strayer and Naomi Norsworthy. New York: The Macmillan Co., 1917. Pp. vii+297.

The aim of this volume is to make clear to the student the principles of psychology which are involved in the art of teaching, and to help the teacher to apply these principles effectively in the class-room. To aid in the attainment of this work, a chapter is devoted to the discussion of the aims of education and another chapter to the method of measuring progress.

The highest aim within the purview of the author is set down as social efficiency. We are told in the opening chapter, "schools do not exist primarily for the individual, but rather for the group of which he is a member. Individual growth and development are significant in terms of their meaning of the welfare of the whole group. We believe that the greatest opportunity for the individual, as well as his greatest satisfaction, are secured only when he works with others for the common welfare." There is a sense in which this statement may readily be accepted, and it sounds well, but there is in it also the embodiment of a principle which is far from innocent if carried out consistently. In Sparta, the individual existed exclusively for the state; he had no individual rights; but Christianity, by revealing man's true nature as an immortal being destined to eternal companionship with God, dowers the individual with a distinct importance that is not derived from his social valuations, and in Christian education the value of the individual must never be lost sight of or rendered subordinate to the value which he may possess for the social group of which he is a member. Christianity does demand a sense of solidarity, and requires that we labor for the good of our fellow beings, but the motive of this action springs from love of God and from the relationship which should exist between the individual and his Maker, his Heavenly Father. In modern pedagogy there is a pronounced tendency to ignore the chief contribution of Christianity, that is, the value of the individual. This, of course, is quite consistent with a view of life which denies any future to

the individual save that which he possesses in his offspring, or through the memory of his words and deeds, and the effect of his life on others. Thus error swings from pole to pole. At one time, seeking to develop the aggressiveness of the individual and to sharpen all its faculties for individual gain, and then as the evils of this course reveal themselves, it swings to the opposite extreme, in which the individual is lost sight of and in consequence all human freedom achieved by the struggle of the centuries is obliterated. Christianity alone maintains a sane middle ground, while it teaches us so to form the minds and hearts of our children that they may love God with all their souls and see their own value in their relationship to Him, and out of this very relationship to develop their love for their fellow-man into a sense of solidarity that knows not "mine and thine." In no other way can the common good be secured while individual freedom is maintained.

THOMAS EDWARD SHIELDS.

The Ideal Catholic Literary Readers, Book One, by a Sister of St. Joseph. New York: Macmillan Co., 1917. Pp. xvi+ 368. $0.64.

The Ideal Catholic Literary Readers, Book Two, by a Sister of St. Joseph. New York: Macmillan Co., 1917. Pp. xx+ 388. $0.64.

These books are compiled with the view of introducing our children to good English literature. Appended to each selection, under the head Aids to Study, will be found the pronunciation of supposedly difficult words, a set of questions and some suggestions for composition.

Practical Grammar for High Schools and Academies, A Series of Lessons Giving a Brief but Effective Review of Grammar for Secondary Schools, by P. H. Deffendall, A.M. Chicago: Ainsworth Co., 1917. Pp. 192.

This book, though brief, aims at fixing the fundamental facts of English grammar in the minds of the pupils. It presupposes an elementary knowledge of the subject. It adds practical exercises; it uses the new nomenclature recommended by the N. E. A. Joint Committee on Grammatical Nomenclature.

Gleanings from the Old Testament, Gathered and Arranged by Sister M. Fides Shepperson, M.A. Chicago: Ainsworth Co., 1914. Pp. 181.

School and College Credit for Outside Bible Study, A Survey of a Nonsectarian Movement to Encourage Bible Study, by Clarence Ashton Wood. Yonkers-on-the-Hudson: World Book Co., 1917.

There has been a growing realization of the national loss arising from the banishment of religion and religious instruction from our public schools. Of course, it was and is difficult to give effective religious instruction to a body of children who represent several different sects of Christianity and often come from homes where Christianity is not welcome. On the other hand, it was and is difficult to supply separate schools for the children of the multitude of religious denominations who are mingled particularly in our urban schools. In the olden times there was something like territorial limits to the several denominations, but these are well-nigh obliterated at present. It was supposed by Horace Mann and his followers that the teaching of religion might be intrusted to the home and the Church, and that secular branches alone could be taught in the schools supported and patronized by the children of the different denominations. For three-quarters of a century of this experiment has produced disastrous results, and all who are interested in our children or in our social life and in the social life of the future are now beginning to realize the truth which was contended for from the beginning by the Catholics, the Lutherans and certain of the other denominations, that is, that religion cannot be separated from secular instruction and taught effectively as a thing apart. The author of the present volume evidently realizes this truth and with others is laboring to find some way of reintroducing religious instruction into the public schools. The plan adopted is not new: it is to endeavor to find religious instruction that will be free from partisan objection. It has been pointed out again and again that such religious content is too thin and emasculated to be of any real value, but whether we agree with the author or not, every earnest student will welcome his book and read it with interest and profit. The motive which led him to undertake the work is sufficiently indicated in the opening paragraph of the preface:

"A new task, or perhaps better, a new realization of the significance of an old task, has recently come to the church in America. Proud of our success in separating church from state and thus securing unquestioned religious liberty, we have been at ease, unaware that we have gradually drifted into a situation where perhaps two-thirds of our youth are securing no religious instruction whatever. The state gives them none because religion is not in its province; the church gives them little, for they do not come within its influence or, if they do, the influence is so brief and insignificant as to count for very little. The Sunday school, to be sure, has become better organized than ever before, but it has had absolutely no academic recognition, has failed to hold a large majority of our youth, and has manifested very little activity which could be seriously regarded as truly educational. Test after test given to the brightest young people of our country in schools and colleges has shown a most lamentable ignorance of the greatest of English classics, the English Bible, and of the fundamental and historical facts lying back of religious life. It has become evident that not merely from the point of view of religion but from that of general culture the problem of religious education is a problem worthy of most serious consideration. The realization of these tasks, which seems to have dawned on several educational workers in various parts of the country almost simultaneously a few years ago, has spread with wonderful rapidity, and various attempts been made to meet the difficulty. In the following pages Mr. Wood has set forth with great care the history of this remarkable movement and its present status."

We are in the beginning of the movement and two factors may clearly be discerned; educators alarmed by consequences of omitting religious teaching are seeking some way to meet the situation, and the Protestant denominations are bestirring themselves to find some common ground which will permit some religious instruction to be given in the schools and which will induce the schools to give some recognition to the religious instruction given outside the schools, either in the home or in the church.

Catholics are deply interested in this movement also. It is true that we have a system of Catholic schools which may be presumed to give adequate religious instruction throughout every stage of the educative process, and these schools are educating more

than a million and a half of our Catholic children, but it must not be forgotten that here is still another million and a half for whom Catholic schools have not been provided, and in spite of every effort that can be made by the Church many of these children will not be able to attend Catholic schools Catholics are doing more than their share in the support of the public schools, and it is both their right and their duty to enter into this movement to safeguard the interests of their children. There seems to be in most instances a desire for an equitable treatment of all religious bodies, and Catholics should not be backward in helping the movement and in helping to guide it along right lines.

Thomas Edward Shields.

A New System of Harmony by Eduardo Gariel. New York and Boston: G. Schirmer, publisher, 1916. Pp. 56. Price 75 cts. net.

To those who are welded to the old and tried systems of teaching harmony, this work will cause some serious thinking. As the author remarks, "that is the precise object of the book." This work is based on four fundamental chords, the tonic, the dominant-ninth, the ninth on the supertonic, and the ninth on the super-dominant. The object of the work is to find a short cut, so to speak, in the matter of chord combination. It is a new system, very interesting, very logical, and very simple, so that one is surprised that he has accomplished so much with so little effort. The work presents chord connection from an entirely new angle, and to the student as well as to the teacher of harmony, it cannot but be interesting and stimulating. It is the work of one who has thought along new lines, and deserves the consideration of all who are interested in this most necessary element of the teaching of music today.

F. J. Kelly.

The Academy Chorus Collection, compiled and edited by Dr. F. R. Kix. New York and Boston: G. Schirmer, publisher, 1916. Pp. 195. Price 75 cts. net.

This collection includes classical songs, folk-songs, songs with dance rhythm, Shakesperean songs, operatic choruses and

adaptations, and sacred songs from the oratorios. In all of these, the voice parts are so arranged as to be within an easy and singable compass. Every number is worthy of serious study and is capable of enlisting the best endeavors of singers. The subject of "School Chorus-singing" has ben treated here by the author in a very practical and charming manner. Every song is of uniform interest and of artistic merit. The collection is culled from many and widely separated sources, and there is an added attractiveness in many of the numbers for very young singers. The collection is suitable in every way to the work in the grammar grades of our schools, and in girls' high schools. Its usefulness is not confined entirely to educational institutions. Directors and members of Women's Choral Societies will find it well suited to their requirements. Above all, the scelections form an ideal collection for school use, as they are so rich melodically, harmonically and poetically, that the sincerest interpretation can be given them, and their beauty will grow with study and repetition. Teachers of singing in our high schools especially, will do well to investigate the merits of this work.

F. J. KELLY.

Twenty-Five Bird Songs for Children, by W. B. Olds, with an introduction by Henry Oldys. New York and Boston: G. Shirmer, publisher, 1917. Pp. 77. Price $1.50 net.

The author here has composed some very interesting and fascinating songs using as material characteristic bird-song motives. These songs are set down in an environment of words and harmonies and the result may well be termed the first art presentation of bird-music. The beautiful illustrations in colors, showing the birds whose songs are produced, is of especial interest, as it appeals to children. The simple notes of 25 of our most sweet-voiced songsters are here presented with a remarkable fidelity to nature. Those who combine philosophy with music, will find constant interest in the study of the very evident and close relationship between bird-music and human-music. This relationship is manifest in the identical rules of construction governing rhythm, melody and sequence in both.

This collection is primarily intended for children, and should

be heartily welcomed by our teachers, not only because the characteristic songs interest the young folks, but also because the splendid illustrations in colors serve to visualize the different birds and make future identification easy. Nature sounds make a strong appeal to children, and when they are cloaked with especially fitting words, the result is doubly pleasing.

The author, in the preface to the work, very aptly says: "In writing this series of songs, I have been dominated by a desire to accomplish two results: First, that the songs might prove to be such as would appeal to children, for the actual bird-melodies, thus unconsciously absorbed should inevitably lead to a keener delight in the singing of birds and better understanding of their songs. A further result of this knowledge, I hope, will be the promotion of a deeper interest in the whole subject of bird-life and the needs of its preservation."

The songs of this collection can be sung by children as solos or unison choruses, some as two-part choruses in school entertainments for which they are particularly suited, while others will make satisfactory piano pieces for public recital. "It was the warbling of the birds, which first gave man the thought of music."

A Key to "Harmony Simplified" and a Class-room Manual by F. H. Shepard. Pp. vi+191. Price, cloth $1.25 net. 1917.

Every one with a well-rounded musical education and who has any experience in teaching, has had an opportunity to observe the practical value of the study of harmony to vocal and instrumental pupils. Most of the books upon this subject extant are either too scientific or are translated abridgments of voluminous works, and are consequently not of sufficient practical value to the student. What is needed is a convenient text-book, concise, clear, well-arranged and complete; a book which would be an assistance to the teacher and the pupil, a guide to the former, and a book of reference to the latter.

"Harmony Simplified" answers the requirements of an ideal text-book of harmony. The matter in this work is not only easy of comprehension, but it is at the same time even more complete and thoroughgoing than the older methods with which it

so successfully competes. Thorough treatment of the scales, keys, signatures and intervals, prepares the pupil to grasp with ease the principles of chord building.

To complete this work, the author has given us the "Key," which opens to us the door to the treasure-house of harmony. It is a series of heart-to-heart talks between teacher and pupil. It is designed, first, as a key to the exercises in "Harmony Simplified"; second, as a guide and class-room assistant in teaching from that text-book. The questions and answers appearing as notes upon the part-writing, are suggestions as to how the teacher may proceed in the class-room. It is a manual which will make the harmony lesson interesting and clear to young pupils.

F. J. KELLY.

A Text-Book in the Principles of Education, by Ernest Norton Henderson, Ph.D., Professor of Education and Philosophy, Adelphi College, Brooklyn. New York: Macmillan & Co., 1916. Pp. xiv+593. 8vo, cloth, $1.75.

This volume is a reprint of the work which originally appeared in 1910. It is divided into three parts. In the first part three chapters are grouped under the heading, Education as a Factor in Organic and Social Evolution. The second part discusses the process of education in the individual in nine chapters under the following captions, The Conditions of Individual Development, Recapitulation, Learning by Trial and Error, Conscious Learning, The Education of the Reason, The Question of Formal Discipline, Imitation, Language and Play. Educational Agencies are discussed in the third part in five chapters under the following headings: Analysis of Educational Agencies, The Evolution of the School, The Function of the School, The Academic and the Practical, Liberal and Vocational Education. The headings by themselves, sufficiently indicate not only the field covered by the book but the point of view from which the author approaches the problems of education. There is no doubt that the book is scientific in its terminology, and the reader would be disappointed were he not to find the problems of education stated very largely in the terms of modern biology and psychology. We are not finding fault with this,

in fact, we are simply calling attention to the freshness of a work that has frankly abandoned the old cut and dried phraseology of the educational literature prevalent a few decades ago.

The author must be commended for his entire frankness. He is not sailing under false colors. He does not lead his readers to expect one thing and then disappoint them by furnishing quite a different article. In his preface he says, "In the following pages I have endeavored to present in a systematic way the outlines of a theory of education from the point of view of evolution. The evolutionary conception has been applied to educational theory more or less constantly by all writers on the subject since the time of Froebel. The development of more and more scientific knowledge in regard to the history of life, of mind, and of society has, however, made possible constant reconstruction of the general principles, in terms of which the process of evolution through education is to be conceived. I have tried to draw into a unified scheme what seems to me the essential features of current thought on this subject today." A little further on, he says, "In the chapter on 'Readjustment, its Meaning, Conditions and Methods,' I have given the essential features of my theory of evolution. To the school man interested primarily in practice this may seem like a somewhat formidable introduction to so practical a subject as the principles of education should be. I am, however, convinced that the conceptions there presented form the clue to at least one fundamental aspect of the meaning of the process of education—*i. e.*, its part in the mechanics of evolution. It is, moreover, upon these conceptions that the latter more practical phases of the treatment turn."

This last sentence contains the principle that is of very great importance. The teacher bent on getting short cuts to effective teaching too frequently forgets that the "longest way round" is often "the shortest way home." The practical details and devices of special methods have little or no value to the intelligent teacher unless they are seen to flow from clearly comprehended fundamental principles. The nature and truth of such principles it is the business of philosophy of education to discuss. If the methods flow from a pure and wholesome fountain, they will inevitably be productive of good results, but if the fountain is poisonous then the methods by which its

waters may more effectively reach the minds and hearts of children will only increase the disasters. In the work before us, consequently, it is of the utmost importance to determine whether "these conceptions" upon which the whole treatment turns are sane, and whether they are in conformity to deep cherished possessions. If we should find that they are antagonistic to the fundamentals of Christian faith as taught by the Church then we shall be on our guard against the introduction of such educational philosophy into our schools that are supported from the free offerings of our Catholic people for the sole purpose of preserving our Christian heritage.

Man is, of course, an animal, and as such calls for our study of his animal organism, his animal tendencies, and his animal needs. As an animal he must be adjusted to his environment and should be adjusted and readjusted as often and as thoroughly as it can be done by the present resources of society, but while all this is true, it must not be forgotten for a moment that man is much more than an animal, and that while he must be adjusted to his present environment it is still more important that he rise above present environment in his pursuit of aims and ideals which lie beyond the utmost bounds and reach of the mere animal.

Dr. Henderson's work is clearly written, in a pleasing style. His reasoning is followed easily and his conclusions and applications are correct if we accept his premises. The work is typical of the best educational work that is being done in this country outside of the Catholic Church and its direct influence.

THOMAS EDWARD SHIELDS.

The False Decretals, by E. H. Davenport, B.A. New York: Longmans Green & Co., 1916. Pp. xx+110. Price, $1.50 net.

Owing to the lack of any comprehensive work in English on the False Decretals, this volume supplies a real want and will doubtless be widely welcomed. It is too slight to cover the whole of the ground but it gives a clear, orderly and conclusive account of the origin, object and influence of the famous Pseudo-Isidorian collection. The fourth chapter, which deals with the character of the False Decretals as a "forgery," is singularly suggestive and satisfactory and sets the work of the Pseudo-Isidore in its proper

literary and historical perspective. Mr. Davenport's book is thoroughly documented and is provided with a helpful bibliography and a very good index. In every respect the volume is worthy of its subject, and the reading of it has moved us to hope that a more exhaustive work on the False Decretals may some day proceed from the same scholarly writer.

PASCHAL ROBINSON, O.F.M.

The Later Middle Ages, by R. B. Mowat, M.A. New York: Oxford University Press, 1917. Pp. 340. Price, $1.50.

Mr. Mowat's book is one of the Oxford text-books of European history and is of the nature of a continuation of the preceding volume by Kenneth Bell on Mediaeval Europe. It is intended as a survey of the history of Western Europe from 1254 to 1494. This period is not an easy one of which to treat, and where there is so much that is good we are reluctant to criticise the author. Moreover, in a work abounding in details, a few inaccuracies are inevitable. We may note one or two slight errors which have caught our eye. There is not a jot of serious evidence for the attribution of the *Introduction of the Eternal Gospel* to John of Parma. The Fratricelli were not a branch of the Franciscan Order but a heretical sect which separated from the Order and Jacopone da Todi had nothing whatever to do with this sect. John Peter Oliver is hardly an accurate translation of Pietro di Giovani Olivi. The difference between a monk and a friar is a very elementary one in mediaeval history and one might have expected that an Oxford M.A. would not have written about Franciscan monks. These and similar specks do not, of course, seriously detract from the value of Mr. Mowat's volume, which, taken as a whole, will be found a very useful text-book both by the student and the general reader. It is well printed and indexed and is provided with several good maps.

PASCHAL ROBINSON, O.F.M.

Letters to Jack, by the Rt. Rev. F. C. Kelly, D.D. Chicago: Extension Press, 1917. Pp. 254.

The following anecdote concretely summarizes the scope as well as the pressing need of this, Dr. Kelly's latest volume. "The president of the Chamber of Commerce of a large American city

went to the superintendent of schools of that city, greatly troubled over his boy. He sought advice as to what he should do to make the boy more interested in things worth-while. The answer of the superintendent was: "Resign from the presidency of the Chamber of Commerce. Leave this position to someone whose family is grown up and is not in such great need of fatherly attention as is your boy. Your first duty during the next five years, after providing the necessities of life for your family, is at home with your boy. You should help him with his lessons; you should interest him in your business; you should become his companion and chum. By giving the same amount of time and attention to your boy that you now give to the Chamber of Commerce, you will save your boy and also perhaps be the means of doing just as much good for your city. The future of every city depends upon the boys of that city and the future of your boy depends primarily upon giving him your personal attention. In fact, is not personal attention necessary to make any work successful?

The conditions and problems pictured in the above incident were without doubt among the causes which prompted Dr. Kelly to offer to the American boy this volume of salutary counsels and friendly hints. The boys of today need that timely guidance which was formerly provided for them in the industrial home of the past. Statistics show that the average father has less than fifty minutes a day with his children. Compare the results of this condition with those realized, when fathers were able to spend three or four hours a day with their sons and the boy-problem will come home to you in all its force, socially and economically. To the mature Catholic, and especially to a Catholic father, ought this aspect of educational endeavor appeal in a manner that will help in bringing about those changes of method so much needed if the present is to be a preparation for the future.

To train our youth in habits of work is just as essential for the development of Christian character today as it ever was. This, however, cannot be accomplished by those methods which the introduction of the "flat" have rendered ineffective. A reorganization is therefore imperative. A new type of laboratory must be fashioned wherein habits which aid in character building and social cooperation will be developed. In other words, the chores of old and the opportunities for wholesome play which have been eliminated by the ever-increasing congestion of city life

must be replaced if our boys of today are to become the citizens of tomorrow.

As a factor in the solution of this intricate problem, now holding the attention of those who see it, if not as a duty at least as a good business project, this volume of "Letters to Jack" will play no mean rôle. The note of sincerity which characterizes its suggestions, for the most part timely and well taken, will undoubtedly aid in their assimilation. As a spiritual father, Dr. Kelly makes himself the companion of our boys, opening up to them the truths they ought to know, pointing out to them the secret of self-helpfulness and its application in the work of satisfying the demands which an adult world is going to make upon them. With the Rt. Rev. Archbishop of Chicago, who wrote the preface to this volume, we, too, "cordially second the sentiments of the official censor of Catholic literature, who concluded his examination by saying: "I would, if I could, put a copy of this book into the hands of every young man."

Leo L. McVay.

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